

# RAI

March 2-23

Issue #20



"don't let those silly fascists pluck at your nerves . . . smile and know that they are sad and completely void of the love that people like you possess."



Rat needs you!

21 december 1970  
7 pm niantic

for paula:  
(who ran away from the camp  
and was eventually caught)

hopes that render me speechless  
fly through my soul  
the reality of now is too  
too much to accept the  
racism, fascism and oppression  
we suffer / have suffered is  
numbing my soul  
if it is true that they  
have stifled your attempt  
to breathe the air and see  
life and be a part of the  
chaos that is the streets  
then i cry inside  
because no one will  
understand the tears  
for you-or those like you-  
strange it is for you for i only  
know your face and soul  
personalities  
sometimes  
don't matter....  
but that's good enough you are a  
part of me sister-love the part of me  
that has been and will one day be....  
every door is not locked.

HER  
NO RHETORIC  
ES  
WHAT  
E  
NEED ARE  
WHO  
FAMILIES

To make this racist railroading trial of Sister Ericka and myself a focal point to further educate the people, massive demonstrations should occur around the end of the trial. There must also be teach-ins of people's revolutionary ideology--on inter-communalism and the work that political prisoners do and did before being incarcerated.

*Ericka and I feel that the demonstrations at the end of our trial should mark a massive national beginning of a struggle to free all political prisoners and prisoners of war throughout the country.*

We must educate the people more broadly about the people's revolutionary movement, and about the people's struggle to end war, racism and repression. Of course, we revolutionary, peace-loving people who want to end war, racism and repression know the general outlines of what we must attempt to do to help make a peace-loving society and world. We must make more widely known what we believe in for the people, all the people, beyond our beautiful rhetoric of "All Power to the People."

The youth in America with their peace-loving states of mind and a loving will to see that all forms of exploitation, oppression, war and racism end--really are America. Humane people. The other is Amerikkka...an American nightmare, not the "American Dream."

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the oldness of new things  
fascinate me like a new  
feeling about love about people  
snow, highways that  
sparkle at night, talk,  
laughter...  
that old longing for freedom  
that this place constantly  
renews - it all makes  
me know that humankind  
has longed to be free ever forever  
since its break from the  
whole  
maybe the longing for  
freedom will soon make  
others homesick for our  
natural state in / with  
earth, air, fire, water  
not dead  
but living  
not asking for freedom -  
but free

tall  
skinny  
plain i am  
ericka, 22,  
fuzzy hair  
droopy eyes  
long feet

i love people  
love nature  
love love  
i am a revolutionary  
nothing special  
one soul  
one life willing  
to give it  
ready to die...



RAT 2

HI!

The American Dream is for world peace and an end to oppression and racism; this American Dream lies buried within the 60% of the population under 30 years of age. (Oh, I'm not 34 years old! Being on death row right now and looking back on the ten years I've been in the struggle, I feel like a new born adolescent with vigor and love for the people in the whole world.)

I saw on the eleven o'clock news where Sister Angela Davis has beautifully taken the position of defending herself with the assistance of fine lawyers. That is right, right, right on time! She's out of sight. Beautiful, full womanhood, revolutionary mind, heart and soul. It seems like it might be summer before that fascist railroad starts.

Bobby's said what's important: educating the people about all political prisoners of our war against oppression. No heroes, no rhetoric, but massive educational rallies and street politicizing showing how POW's are examples of the situation every one of us face.

*And we have to do it with love, you know, and the understanding that we need more that just movement people and sympathizers at these rallies. We need more that just movement people and sympathizers at these rallies. We need whole families of people. Young, old, black, brown, red, yellow, beige, whatever. Male, female, gay--everybody. Because everybody is faced with Amerikan oppression and all of us are the America that will be, you dig it? So we all really have to get to work and focus on the people, not individuals.*

Love, Power, Strength--

Bobby

Ericka

THANK'S Joyce!

have a GOOD day





To the Press and the People:

I ask you to please do what you can to thoroughly expose, and thereby ease the horrible condition the women inside the House of D. including Joan and myself, are forced to live under. If you do not think it outrageous that Joan and I are hostages for Cet and Dharuba, then at least be constructively and productively outraged at the conditions we have been thrown into. I have told you before of the situation that I called disgusting. Added to this is a situation where boilers have been broken for weeks. Finally because of the overworking of a remaining boiler, there is NO heat. Cooking is rationed, hot water is nil to little. Sheets are sent out once a month, towels are not, gowns are not. You must for the safety of the women held there, do what you can to eliminate these conditions.

Afeni Shakur

P.S. All women are forced to be finger searched (up the vaginal) everytime they come back from court. Is this human?



OTHER WORDS

Free our sisters \*\*\*

Free ourselves\*\*\*

Dear Rat Sisters,

I get so seethingly angry when I think of what has happened to Afeni Shakur and Joan Bird these past few weeks that I must sit down and share my thoughts. I hope my anger passes off to all of you so that we women may mobilize our forces and free these sisters who have suffered so brutally from the racism and sexism of this society.

Men who were comrades of Joan and Afeni disappeared and no matter what reasons Michael Tabor and Richard Moore had for splitting they must have known that Afeni and Joan would pay the immediate price.

After several delays a 'bail reinstatement hearing' was granted on February 25th. This proved to be a heyday for D.A. Phillips who out of the presence of the jury took the opportunity to release all his pigishness. He referred to Afeni and Joan as "irresponsible fly-by-nights" who "do not have substantial roots in the community," "who bounce from place to place." He stated that neither woman was raised here. In reality, Joan was born in New York and lives with her family and Afeni has been here for ten years and lives with her mother and sister. Where either one lives is none of his goddamn business. Phillips then cruelly turned on their families whom he said had not raised their bail collateral. At this point Afeni rose to say that this was the only truth that Phillips had uttered that day - that indeed their families had not been able to raise \$100,000. Joan's mother has been in that God-awful courtroom every day and Afeni's sister, Jean, is working hard for the New York 21.

Racist Phillips of course was trying to depict black family members as not caring for each other.

Phillips also had the audacity to say that Afeni had "misrepresented herself as Lumumba Shakur's wife" and that her marital status was unclear. His scarlet soman bit was not over. He had the gall to refer to her pregnancy as "unexplained." Yes, sisters, he really said that. How dare her relationship with Lumumba Shakur or anyone be even mentioned by this super-chauvinist. How dare her decision to have a child be deemed "unexplained" by this mindless barbarian.

Rat 3



## ERICKA AND BOBBY MUST BE SET FREE

THE TRIAL OF CHAIRMAN BOBBY SEALE & SISTER ERICKA HUGGINS OF THE BLACK PANTHER PARTY IS A ----  
LEGAL LYNCHING!!

COME TO NEW HAVEN MARCH 13 - 12 NOON  
MASSIVE PEOPLES ACTION  
Short rally ~ Music ~ Speakers  
COME HEAR KATHLEEN CLEAVER

march beginning from Beaver Pond Park (watch for maps) to the New Haven Superior Court. EVERYONE PLEASE bring posters, banners, & revolutionary graphics. Our message is clear:  
**FREE ALL POLITICAL PRISONERS**

The survival of Bobby and Ericka, and all Political Prisoners depends on the survival of the peoples' struggle.  
**SUPPORT THE SURVIVAL PROGRAMS IN THE NEW HAVEN COMMUNITY.** When you come to New Haven to show your solidarity with Ericka and Bobby bring....

A CAN OF FOOD FOR THE FREE FOOD PROGRAM

For More Information CALL  
(IN N.Y.C.) 212-228-7745 (IN NEW HAVEN) 203-777-8718

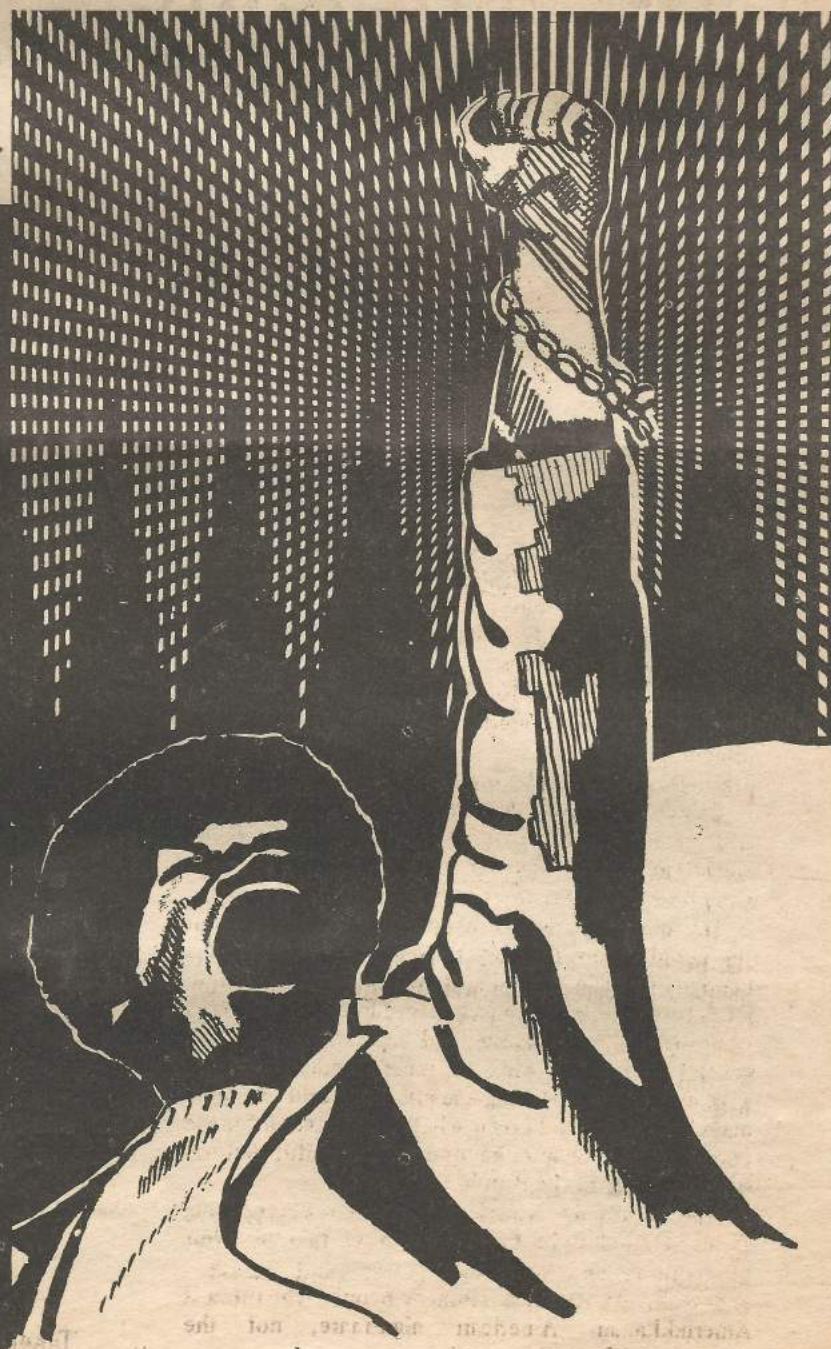
HAVE FUN!  
SUSAN  
LUV,  
RAT

Undercover agent Ralph White, one of Phillips' star witnesses has casually told the court that he slept with three women in the party. With a half smile on his face he told of being with the wife of a jailed friend whom he was trying to raise bail for. Phillips allowed this to be reported, knowing that society would probably accept white sexual behavior as "normal," while consciously or unconsciously disparaging the unnamed Black Panther woman with whom he allegedly had relations.

The exploitative sexual acrobatics of Ralph White are used to build the government's case while Afeni Shakur's personal life is stomped upon at a bail hearing in order to keep her in jail.

Afeni told me some weeks ago that her pregnancy was a great joy to her and that it was the thing that made her happiest now. She said she wasn't planning on giving the baby a last name because she wanted the child to know that it wasn't someone's possession. She said that the child would belong to the world. Now I hear that Afeni is going to have twins. Is she going to have those children in a prison hospital, possibly under armed guard as had the Panther women in New Haven? Are those children going to be liberated from the first moment of their lives? They will be if Afeni and her sister Joan are freed!

Love and Strength!  
Kathy





This day commemorates a 1908 demonstration of socialist women for an end to sweatshops and child labor on N.Y. East Side.

Two years later Clara Zetkin, the German socialist, proposed at the second International Conference of Women Socialist, held in Copenhagen, to institute March 8 as International Working Women's Day, with the aim of mobilizing large numbers of women for the struggle against bourgeois domination.

Women's role in the labor struggle is part of our hidden history that we have to dig up. In fact women had conducted some of the earliest mass strikes in American history (you find us in the footnote of male history) as well as put out the first Trade Union Press "The Factory Girl" and "Lowell Offering."

The first all-woman's strike took place in the cotton mills of Dover, N.H. in 1828. 400 women marched out of the mills to protest not only a cut in wages, but also what they called "the haughty, overbearing despotism" of the mill-owner.

A few years later, in 1834, a combination of a wage cut and the firing of a woman worker, caused a walk-out of more than a thousand women in the textile mills of Lowell, Massachusetts. They marched onto the streets, singing: *Oh, isn't it a pity that such a pretty girl as I should be sent to the factory to pine away and die? O, I cannot be a slave, for I'm so fond of liberty.* A Boston newspaper reported that one factory woman gave "a flaming...speech on the rights of women and the iniquities of the 'monied aristocracy'." Although this strike was eventually crushed and the women did not win their demands—among them the right to form a trade union—they did not stop fighting. Two years later 2500 workers formed the "Factory Girls Association."

There was another strike that year, which was put down by the mill owners. Labor on, however, the women formed the Lowell Female Labor Reform Ass. and were successful in preventing many speed-ups in the factories in the early 1840's.

It was not until 1869 that the first national women's union was formed—the Daughters of St. Crispin. It was an organization of shoe workers and had 24 chapters scattered from Maine to California. Its members resolved that

1908

I'M AS WELL MANNERED A GIRL AS I CAN BE,  
I'VE NEVER DONE ANY HARM THAT I CAN SEE,  
STILL THEY PUT A BAN ON ME,  
AND THEY THROW ME IN THE CAN,  
THEY GO WILD, SIMPLY WILD OVER ME,  
OH, THE COP HE WENT WILD OVER ME,  
AND HE HELD HIS GUN SO ALL COULD SEE,  
HE CAME RUNNING DOWN THE LINE,  
WHEN HE SAW MY PICKET SIGN,  
HE WENT WILD, SIMPLY WILD OVER ME!



"we...free women will submit to no rule or set of rules that tends to degrade and enslave us." They demanded pay for women equal to that of men doing the same work. Except for the Daughters of St. Crispin only 2 of the 30 national trade unions then in existence allowed women to become members. In 1903 women in Boston formed the National Women's Trade Union League which continued to organize women through the 1940's.

Women's role in the labor struggle took a significant leap forward in the early 1900's, as a result of two major strikes. Elizabeth Gurly Flynn, who spent many years working with what may have been the only male and female union in the country ever to deal specifically with women's needs—the Industrial Workers of the World (or the I.W.W.)—wrote in her autobiography, "I Speak My Own Piece" about these strikes: "One, in 1909, was centered in New York's East Side, involved 20,000 waist makers and was called 'the girl's strike.' Sixty percent in the trade were women and seventy percent between sixteen and twenty-five years old. They worked fifty-six hours a week in seasonal work, speeded up in dirty

firetraps known as 'sweat shops.' 'Learns' wages were \$3 to \$6 per week. The highest paid to operators was \$18. The strike started in two shops...A meeting was held...with union officials and prominent sympathizers as speakers, cautiously discussing if a general strike was possible. The overflow filled all the halls in the vicinity. After two hours, a girl striker demanded the floor. She said: 'I am tired of listening to speakers. I offer a resolution that a general strike be declared.' Her motion was enthusiastically carried. Her name was Clara Lemlich..."

"The strike lasted two months. The picket lines were broken up again and again by the police. Over 1000 strikers were arrested. Twenty-two young girls were sent to Blackwell's Island Workhouse, a horrible, filthy, place. The Women's Trade Union League and the suffrage organizations came to the aid of the strikers..."

"Young girls told...of violence and insults by the police and of how prostitutes in jail jeered at their low wages and told them they could do much better at their trade. When the strike started, there were two union

shops. When it ended there were over three hundred union shops, with shorter hours and more pay. This heroic struggle of women laid a firm base for the International Ladies Garment Workers Union...yet it took years for one woman to be elected to their Executive Board. It has always been a man-run organization with the biggest local union of women in existence."

Shortly after, there was a major strike among women textile workers in Massachusetts—this time in Lawrence. It involved 100's of 1000's of women. Elizabeth Gurly Flynn also wrote about this strike. At the time, she was 21 years old and went to Lawrence to work with the strikers:

"The strike broke with dramatic suddenness, on January 11th, 1912, the first payday of the year. A law reducing the hours of women and children under 18, from 56 to 54 had been passed by the Massachusetts legislature. It affected the majority of the employees. The employers had strongly resisted the passage of this law. Now, they cut the pay proportionately....Wages were already at the starvation point....Whole families worked in the mills to eke out a bare existence. Pregnant women worked at the machines until a few hours before their babies were born. Sometimes a baby came right there in the mill, between the looms. The small pittance taken from the workers by the rich corporations...was the spark that ignited the general strike. 'Better to starve fighting than to starve working!' became their battle-cry....In a few hours of that cold, snowy day in January, fourteen thousand workers poured out of the mills. In a few days, the mills were empty and still—and remained so for nearly three months..."

"We held special meetings for the women...The women worked in the mills for lower pay and in addition had all the housework and care of the children...At the end of the day's work—or now of strike duty—the man went home and sat at ease while his wife did all the work preparing the meal, cleaning the house, etc. There was considerable male opposition to women going to meetings and marching on the picket line. We resolutely set out to combat these notions. The women wanted to picket. They were strikers as well as wives and were valiant fighters..."

It was during this strike that the song "Bread and Roses" was written, describing the role of the women:

"As we come marching, marching,  
we bring the greater days;

The Rising of the women means  
the rising of us all.

No more the drudge and idler,  
Ten that toil where one responds,

But a sharing of life's glories,  
Bread and Roses, Bread and Roses."

## RAT 4





# CELEBRATE MARCH 8

FOR  
MORE INFO  
CALL RAT  
228-4460  
4670

WE ARE MEETING  
MONDAY  
MARCH 8  
10.30  
AT  
BOULING GREEN

WOMEN FROM PEACE+FREEDOM LEAGUE WILL GIVE  
A VIETNAMESE RICE+TEA DINNER AT THE  
ROOSEVELT CENTER 49 E. 65 ST. 5.30-8.30 P.M.  
PROCEEDS TO GO TO A HEALTH+CHILD CARE  
CENTER IN HANOI.

BRING:

INSTRUMENTS  
CHANTS  
NOISEMAKERS  
LEAFLETS  
FOOD  
CHILDREN  
FLOWERS

FANTASY  
YOUR MOTHER  
HER MOTHER  
BANNERS  
BALLOONS

DO:  
SNAKE DANCE  
SHOUT  
RAP

GIVE OUT FLOWERS  
FOOD  
TO YOUR WORKING-  
SISTERS

HAND OUT LEAFLETS  
MAKE THEATRE IN COFFEE-  
SHOPS, BANKS, STREETS,  
ELEVATORS.

RAISE YOUR ANGRY FIST.

CHOOSE YOUR TARGET:

BEEKMAN HOSPITALS

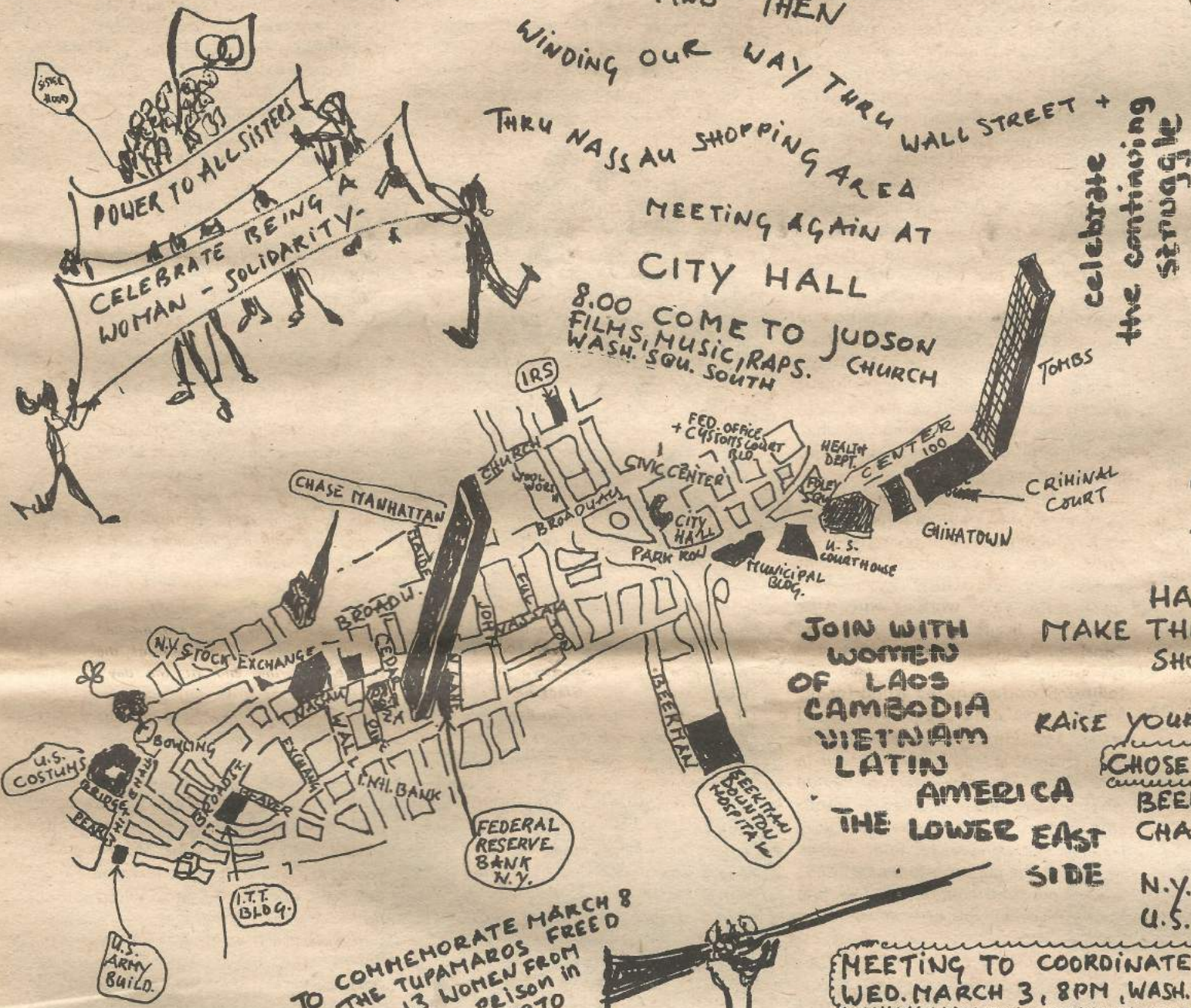
CHASE MANHATTAN

IRS

N.Y. STOCK EXCHANGE

U.S. ARMY BUILDING

MEETING TO COORDINATE+SHARE IDEAS:  
WED. MARCH 3, 8PM, WASH. SQ. METH. CHURCH



# INTERNATIONAL WOMEN'S DAY





Radical women have talked for several months of "making the connections" between women and the war, between imperialism, sexism, and racism. But "making the connections" only means developing a better understanding of how all these things are intertwined, how one oppression buttresses another, and how liberation is contagious, so that we can better know how to struggle for the fulfillment of everyone's basic needs and rights. An understanding of how women's role in our country helps keep imperialism steamrolling throughout the world gives us a handle by which to grasp the problem and move things. The courage of our revolutionary sisters inspires us and makes more real our stakes, as women and as people, in liberation for ourselves and for everyone.

Women's part in an imperialist system is directly related to our role within capitalism. In this society, women play two major roles, within the family as wife and mother, and in the labor force. Our role in the family is as a maintainer and reproducer of a workforce for the system. A man can only be free to spend forty hours or more a week working away from home if someone is there to take care of him and his home. So the economy gets two workers for the price of one. In addition, marriage and the family is the way children are produced and then socialized into their later roles as workers.

Women in the labor force are a large but easily manipulated group. It is a myth that most women who work do it only temporarily and for "pin money" but we have been so thoroughly brainwashed to believe that, that even women who have worked all their lives to support a family find it hard to identify as workers and therefore they seldom organize themselves or fight for their rights, even within the unions that usually ignore or minimize women's demands and needs. So women, even unionized women, are paid according to a secondary wage scale and enjoy few benefits or protections. There is little job security for women, and we are the last hired and the first fired. An economy that in wartime, women who have then become the primary support of their families are hired to do the work that men now needed at the front were doing. When peace returns, the women are sent home, because the jobs are needed again for the men. Following World War II, when returning GI's had to be given work, a campaign was launched to "get women back into

the home where they belonged" and out of the jobs they had been filling.

Women's conditioned passivity is part of the general passivity that permits the war to go on, but with passivity in women has come sympathy and compassion. Seventy-four percent of American women when polled said they would not have obeyed orders at My Lai as opposed to twenty-one percent of American men. To say that centuries of socialization have dehumanized men, and cultivated more human qualities in women is not to fall into myths of sex stereotypes—it is simply to recognize that we are very deeply conditioned. We must rebel against traditional notions of femininity, but at the same time retain and strengthen those qualities which enable us to identify and struggle with oppressed peoples.

In recent years of the Vietnam war, people in every walk of life have felt the pinch of the war economically. The contracting labor market, brought about by war-caused inflation and recession does not provide enough work and unemployment is at a peak. Wages do not rise in proportion to the rising living cost, and prices creep steadily upward—a fact that is particularly evident to the budget minded housewife.

More and more women are being forced to go on welfare—as welfare, childcare and anti-poverty programs are cut back to re-allocate money for the war. The guaranteed annual income demand of the National Welfare Rights Organization of \$5500 per year is spent every three seconds in Viet Nam, while Nixon's proposed welfare allotment for a family of four is \$1600.

Poor women have been the primary victims of the birth and population control programs sponsored or subsidized by the U.S. government or its agencies. Those programs, both within the United States and throughout the Third World countries under U.S. domination or influence, are another aspect of genocide and imperialism. The Women's Liberation demand for control of our bodies and the recent ecological consciousness have been distorted and co-opted into a devastating population control program all over the world which, rather than permitting people greater control over their lives, usurp that control completely. Poor women have been the guinea pigs for birth and population control methods. The first tests done on the Pill were on women of Puerto Rico, Haiti, and areas of Appalachia.

The U.S. sponsors and subsidizes similar population control programs internationally. Groups like the Peace Corps, International Planned Parenthood, and Agency for International Development run international population control programs under the guise of solving the problem of poverty caused by overpopulation, but really for the purpose of curbing growth of Third World, potentially revolutionary populations, and for control of the land and resources in those countries. We must clarify our demands for control of bodies and intensify our fight so that such genocidal policies cannot be co-opted in the name of "liberalization" or "saving the world from overpopulation."

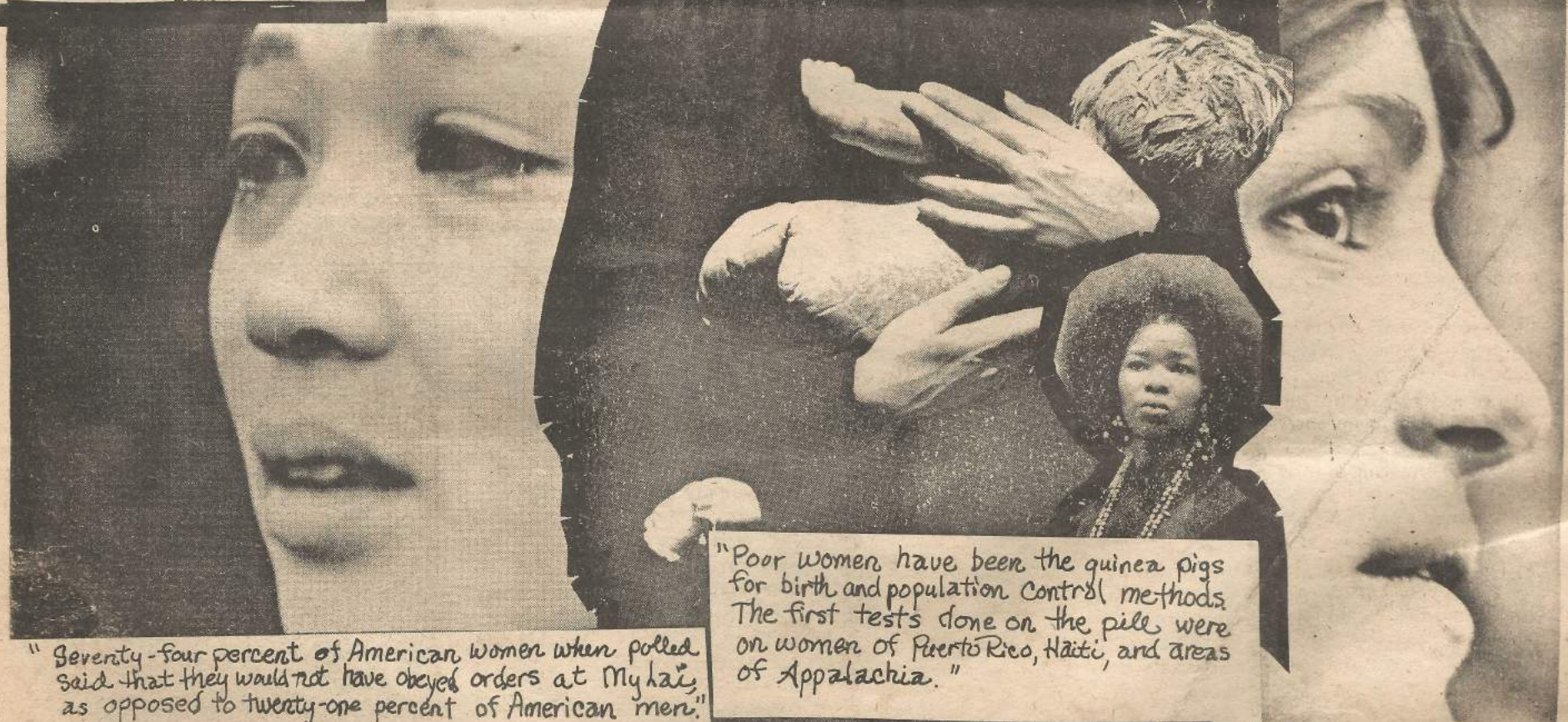
The United States government and the Saigon regime have devised a specific method of warfare against women, designed to break morale, terrorize, and induce physical and moral decay throughout South Viet Nam,

thereby weakening the growing resistance there. Rape and other unimaginable crimes against women are common and are encouraged by the U.S. command. The Saigon government admitted to thirty-six daylight rapes in the Saigon streets during 1969. One can only imagine what the real figures must be to force such an admission.

In January, 1969, two GI's arrested and raped a waitress in a Saigon hotel, leaving a bottle of champagne rammed into her vagina. In April, 1970, twelve waitresses in that hotel went on strike for protection of their dignity against rape. The Committee to Defend the Dignity and Virtue of Vietnamese Women, which for two years functioned to educate and assist Vietnamese women (even among ARVN officers whose wives were forced to prostitution while they were at the front), was eventually outlawed by the government. The current Committee to Defend the Right to Live, is the major women's anti-Thieu-Ky-Khiem organization, and is a strong force in the South Vietnamese resistance movement. The prostitution rate in South Viet Nam is 400,000—one for every GI!

It is absolutely vital that American women use the power we have as women by following the example of our Vietnamese sisters and resisting the war at every level. Wherever we are, we can find some way to relate the war to our lives and to the lives of women around us and to organize around that. Housewives can initiate consumer boycotts of war-industry products, and conduct educational campaigns in shopping areas about how the war affects rising costs. Working women can organize on the job, tying in work conditions and low wages to the war. Students can do educational work around women and imperialism. There is a wide range of activities being organized in the women's movement around the war. Women are opening health clinics and naming them after Madame Binh of the PRG and opening tax counseling centers in their communities. Several women's groups will be circulating drafts of the People's Peace Treaty which specifically relate women to the war as part of a sustained effort to educate people about the war and move them to take themselves out of it.

For more information about women's anti-imperialist activity, contact: The New York Committee to Defend the Right to Live, 2nd floor, 5 W. 21st Street, New York City.



"Poor women have been the guinea pigs for birth and population control methods. The first tests done on the pill were on women of Puerto Rico, Haiti, and areas of Appalachia."

"Seventy-four percent of American women when polled said that they would not have obeyed orders at My Lai, as opposed to twenty-one percent of American men."



# PEOPLE'S PEACE TREATY CONFERENCE

"Standing amidst tear gas and braving the threat of being jailed in 'tiger cages,' South Vietnamese youths and students have been singing at the top of their voices: 'Not to be slaves, even for one day! Not to be slaves, even for one hour!'"

Mme. Binh

LNS/RAT

The anti-imperialist, anti-war movement which has been hibernating since last spring finally tried to develop strategies and tactics as thousands of troops massed on the border of Laos. At a People's Peace Treaty Conference (PPTC) held at the University at Ann Arbor during the weekend of February 5-7, 3,000 people from around the country met to discuss the current American offensive in Indochina, the People's Peace Treaty, and how to organize around it, and enforcement of the Treaty. The United States National Association of Students (NSA), the Midwest Peace Treaty Coordinating Committee, and a group of students at the University of Michigan at Ann Arbor called and organized for the conference.

The opening plenary session was tense and serious. The basic issues were ratification and implementation of the PPT and the organization of May Day actions. The PPT campaign asks the American people to bypass the double-talking American government and make peace directly with the PRG of South Viet-Nam. The American people will be urged to ratify the peace treaty through organizations such as unions, women's groups, churches, and by individual signatures. Various groups and organizations which ratify the treaty can also write their own preambles to the treaty. The PPT can be used to open dialogue and action on both college campuses and in local communities.

Speakers emphasized the increased urgency of the situation in Indochina as the dry season approaches. The expressed feeling both on stage and throughout the audience was that only large numbers of American people in solidarity with the Vietnamese will be able to prevent Nixon from making a last desperate drive for military victory before the '72 elections.

John Froines read a message from Bobby Seale and Erika Huggins that called for all Americans to involve themselves: "No heroes, no rhetoric," urged Erika, "but whole families of people, female, male, gay, everybody."

One of the most dramatic parts of the conference was when a tape from Madame Binh was played:

"Standing amidst tear gas and braving the threat of being jailed in tiger cages, South Vietnamese youths and students have been singing at the top of their voices: 'Not to be slaves, even for one day/ Not to be slaves, even for one hour.'"

"We think that like us Vietnamese, the American people are the victims of this war. American youths and students revolt at injustice just like youths and students in South Vietnam or anywhere else in the world."

"Youths (in both Vietnam and the US) now wish to coordinate their actions, to be the motive force in the fight of our two peoples, compelling the Pentagon to put an end to all the suffering of our peoples... Let us overcome the explosions of bombs and shells with our voices..."

Mme. Binh urged the crowd to demand that Nixon implement the PRG peace plan which calls for the withdrawal of all G.I.'s by June 30, 1971.



WINTER SOLDIERS Ins

Jay Craven, a member of the recent NSA delegation to Hanoi told the plenary that: "There are one thousand sorties every day in South Vietnam." He also talked about "the chance of a deformed baby being born in areas heavily sprayed with defoliants is six times greater than after Hiroshima." The water is so poisonous it takes only a half liter to affect a fetus in a pregnant woman. He had travelled to Vietnam with other student body presidents to sign the Peace Treaty with Vietnamese students.

Cynthia Frederick from the Concerned Asian Scholars reported that regiments in the Northern provinces were being moved to the Southern provinces so that nuclear missile bases could be erected in the Northern provinces.

Two Vietnam vets, Rick Thorngate and Tom Butts, who had recently testified at the Winter Soldier tribunal in Detroit, spoke next. Their speeches were another dramatic climax at the opening session because of the personal experiences they spoke of and the sense of accelerating militancy and urgency in the G.I. movement. They defined a Winter Soldier as being the opposite of a Sunshine Patriot -- Thoreau's term for a fighter who deserts the cause when the going gets rough.

At the Detroit Tribunal, 150 Winter Soldiers had given their personal testimony on atrocities they had observed and committed while they fought in Viet-Nam. "I cut off the head of a Vietnamese person and held it up for a photographer," an ex-lieutenant told us. "I was filled with guilt. I wanted to cry. Hundreds of guys said what they'd done (during the tribunal) and I cried. I had done the same thing." "It wasn't me alone that made me crazy in Viet-Nam, it was the system!"

He told also of the first Vietnamese he had killed in Viet-Nam. "The first person I killed in the jungle was me -- I died then." His victim was a lieutenant, too. He had found a letter on the body addressed to the dead man's wife and children.

"We are all veterans of this war," he said softly. "We're not going to stop because there's snow on the ground. They are dying because we're not doing anything!"

The Winter Soldiers then spoke to us of a radio station WPIX which is going to broadcast to G.I.'s in Viet-Nam the nature of the war and rock music will be played. Tapes can be sent to P.O. 410, Cooper Station, N.Y.C. They stressed the necessity of continuing to write to G.I.'s to break the media blockade that separates them from the rest of the American people.

The two Vets told a stunned and emotional audience that G.I.'s were going to march on Washington to stop the war if other people followed them or not. The two then embraced each other warmly: "We smashed our hang-ups of men embracing men."

"The US government sent me to die in Viet-Nam, one of them ended. 'I cheated the hell out of them because I came back!'"

The Vets then played a tape recording of a ceremony between Vietnamese living in Canada and 58 G.I.'s who had travelled from the Winter Soldier conference in Detroit to meet them and jointly sign a peace treaty. On the tape we heard G.I.'s laughing and the friendly voice of a Vietnamese man: "We hope that peace will one day come to the world." The last voice on the tape was that of a G.I.: "We did it, we signed a peace treaty with the Vietnamese!" and we heard the sound of laughing and crying mixed together. The Vets ended with "hoabihn" which means "Peace" in Vietnamese.

On the following day, workshops by regions and by constituencies met to discuss implementation of the treaty, actions in May, and to set up committees which would coordinate activity in the spring.

Women met to discuss plans for major actions on March 8, International Women's Day, and on March 27 with a possible mobilization in Washington, D.C. Work that women were already doing around the peace treaty was shared, and the possibility of setting up a network of "Committees to Defend the Right to Live" (as women in Vietnam have done) was suggested.

Scenarios for actions around May Day were discussed at length throughout the conference, including one proposal from Seattle which was ratified "in spirit" by the Plenary:

"A May Day Scenario Culminating in 7 Days in May" -- 1) organizing in student and general communities around the Peace Treaty, 2) Campus and citywide referendum around the Peace Treaty prior to May 1st, 3) Presentation of Peace Treaty demonstrations in Washington on May 1st, demanding immediate withdrawal from Vietnam with simultaneous demos in other cities and campuses, 4) Massive "non-violent" disruption in Washington if the government refuses to accept the Peace Treaty, and a National Strike, 5) Continued organizing on a local level.

While the value and tactics of national and/or local actions were seriously weighed at lengthy and sometimes volatile meetings, it seems likely that final details will have to be worked out as organizing progresses.

On Saturday afternoon, a telegram received from Mme. Binh confirmed people's fears that Laos was being invaded. The group voted to call for immediate actions across the nation.

For more info, contact the People's Peace Treaty Office, P.O. Box 203, Old Chelsea Station, NY NY 10001. Or call (212) 924-2469.

RAT 1

WHEN THE ICE MELTS IN ANN ARBOR

The following is a personal comment on the conference by two members of the RAT collective.

In the spirit of this conference, some real questions that the movement at this time is confronting were never discussed, in fact they were barely even alluded to by anyone: how do we make our lives, our words, our relationships, our organizations, our rallies, into something that ultimately becomes a living breathing experience of revolutionary change? How do we make our responses to the war in South-East Asia a continual expression, and not a one day political event of our revolutionary lives? How do we make an idea like the P.P.T. -- (a far out idea -- the people making the peace) a real thing? How do we make it a real thing for us -- women -- gay women, women of all classes -- who are getting fucked over by the male images of what we should or shouldn't be, who are always being considered not important enough by the male anti-war movement. (Of the 15 N.A.S. peace delegation members to go to Vietnam, only 2 were women!) Real to all of us who are oppressed and mystified by this society and who do not yet know how to close gaps and make the revolution really begin to flow. The conference evaded these, our needs.

The conference was for mostly young, white people connected with the upper levels of the university system. There were hardly any Third World people or workers present, the people most getting fucked over by the war. The people who came to the conference were a sort of an educated elite who were called to Ann Arbor to receive the Peace Treaty and take it "first to the campuses to be endorsed by prominent faculty, students, and administrative members and secondly to the communities by organizing on a 'grassroots level' using a variety of tactics" (Frank Greer, N.S.A. Peace Treaty co-ordinator). As members of the educated class they played alot of sophisticated games. Some political groups even masqueraded behind changed names of the old left leftovers. P.L. called itself S.D.S.; the C.P. was known as Student Workers Coalition; Y.S.A. had at least three different names, Student Mobe being one. There were women who claimed they represented Women's Liberation and collectives who said they spoke for entire cities or states! In an environment not really conducive to sharing experiences, people weren't honest with each other. They didn't talk about the work they were doing at home. They rapped down each other and gave speeches that didn't build on one another. They didn't really listen to what others had to offer.

The Women's caucuses were not much different. Compared to other workshops women were given inadequate facilities, e.g. often we couldn't hear each other. They often took place while other business was being conducted, i.e., the plans for the May offensive in Washington. Because of this kind of scheduling as women we became involved in organizing our own separate projects, while other sisters who had come to the conference to organize around large P.T. actions were left to influence the general meeting. They were left to feel conflicted about the role they were to play at the conference. At these times we were faced with the unreal questions -- am I a woman or am I against the war?

continued on pg 27



# A DECLARATION OF WAR AGAINST OUR ENEMIES

WE ARE WOMEN WHO HAVE:

served under you. we are women who have suffered under you. we are women who have been exploited, humiliated, insulted, destroyed, torn up, pitted against each other and used as tools, merchandise and cheap shit-workers by you. we are women who have watched you. we know you. we are familiar with your every step, your every murderous act. we are angry. we are pissed no end- WE ARE FURIOUS-WE RISE UP AGAINST YOU. we desert your army of mercenaries and we fight to survive. we are too many. many too many for you to win the war.

we are from all over. young women and housewives, students and secretaries, street women and nurses, mothers, clerks, unemployed, dropouts. we still do the things we have to do to make a living. we still wash the dishes, cook the food, study in classes, file files, empty your ashtrays in offices, add your profits and sell your products.

but while you work on building your death machine, we work on building your death-machine, we work on building ourselves into human beings strong enough to fight you while you decide how many people you will lay off each day, how much more waste you can dump into the rivers, how many more prisons are needed to put away black and brown people at home and how many more bombs are needed to kill off the vietnamese - while you do all that - we, in turn, get together with each other.

we talk to each other, get to know and learn to trust one another. we cry together, laugh joke and eat together. we invent new words, throw away old values, we talk about the outside world and change our inside eyes. we lose our fears and gain our strength. we join large actions and prepare new ones. we teach our children not to love the american flag while you make your wars at home and abroad in its name. we build communes, we grow unpoisoned food, we leave no insult to us unchallenged, we touch each other and learn how to love. we lose the last grain of respect for the police, we learn how to shoot and defend ourselves and we say: FREE ERIKA-FREE BOBBY-FREE ANGELA-goddamn-it- YOU RACIST PIGS! the color of our skin no longer unites us with you. you no longer can bribe us with a nationality we share with you. we throw up the lies you fed us! we take no more prizes for our white bodies while you burn our sisters in vietnam, laos, cambodia. we've had enough! we will move against you: UP AGAINST THE PENTAGON, MURDERERS! we will march on you-we will march on the pentagon! soon. as soon as possible. southeast-asia is burning-and we are burning with fury.



We will speak to women in high schools and campuses, in offices on lunch hour; we will meet women in unions before their union meetings start. We will talk to women on the streets, to our mothers after they see the evening news, to women in supermarkets. We will hold town meetings; we will talk to women in existing small groups and try to form new ones.

Although we don't know yet what the action itself will look like, we know what we don't want it to be: something that only the movement can relate to, that reflects old modes of getting together instead of our own new ways. Our small groups have been extremely important to us in developing our politics, confidence and consciousness as women, and in creating affinity with other women. We want to relate to sisters who may never have been reached by our movement. Creating small groups which can last and grow beyond the demonstration will not only be an important step in reaching out to new women, but it will also give all of us at the demonstration an opportunity to have people to be with and be supported by as well as people with whom the experience can be evaluated afterwards.

There are other ways in which local work around the action can be ongoing. For example, women with children will need day-care for this day. Why shouldn't they have it every day? The energy that goes into setting up even temporary day-care-looking for space, staffing, etc.-- should not be lost when April 11 rolls around. Organizing for April 10 might spur local child care struggles where they don't yet exist.

We also want as many sisters as possible to be able to get to Washington. By using collective funds for those who wouldn't be able to afford to go and by providing day-care for those who wouldn't be able to leave their children.

We know ourselves and our sisters, and there is nowhere that our imagination can't take us. Each group will bring to the march its own experiences, and together we will demonstrate our growth, our love and our rage. We will shout our women's slogans, and gay people's chants, hold high our Vietcong flags, and sign loudly of our pain and our vision. Each raised fist, each demand to free political prisoners, each picture of those who have given us inspiration and courage-Madame Binh, Ericka Huggins, Lolita Lebron, each shrill war cry will add to this march against dath. This march for the right to live. ALL PEOPLE'S RIGHT!!

On March 8, International Women's Day, sisters around the country will be reaching out to new women, demonstrating in local areas. It is very important that on March 13, when people go to New Haven to support Bobby and Ericka, many women take part. And in the first week of May there will be a massive national mobilization against the war. It is important that all of these actions happen, and that they fit together and build for on another. We believe that the Pentagon demonstration on April 10 can help to do this by being a march for women, by women, and speaking to all women.

New ways of bringing women together, creative ideas coming from our life-energy as fighting women, can build this action and carry through into building a women's movement that is as strong in its hatred for our enemies as it is in our love for one another.

"Women have been the most oppressed by this war. We ask women around the world to take action against the war..."

\*\*Vietnamese women in Saigon

February, 1971

We need and want our sisters around the country to build for this action in their own ways, and to communicate with other sisters their ideas suggestions and criticisms. This is a temporary list of contacts which came out of the Ann Arbor Conference.

MASS MEETING on Thursday March 11 at 7:30 at WASHINGTON SQUARE METHODIST Church

Baltimore- 301-685-6575 (Women on Outcry)  
Boston- 617-666-1243 (Kathy)  
Vermont-802-454-8311 (Women's Center, King Basement, Goddard)  
Ohio (Kent) 216-673-3708 (Nancy)  
Indianapolis- 317-472-9061 (Susan)  
New York- 212-874-6696 (West Side Women's Center)

We are going to the Pentagon on April 10 to serve notice on our enemies that women are moving against them. Our urgency and our fury at the expansion of the Indochinese war and our rage at the repression of our black and brown sisters and brothers needs expression right now. We are joining with other women to struggle together for the everyday things we need and against whatever and whoever prevents us from getting them.

We also feel the incredible potential of the women's movement. Over the last few years each of us in the women's movement has come along way and the movement itself has spread throughout the country. We have found inspiration in being able to identify our struggles with other liberation struggles and in feeling and being part of an international movement. But in our short history we have not yet come together nationally to demonstrate our visibility, our consciousness and our collective rage against the Pentagon's wars at home and abroad and our collective force to defend the right of all people to live.

Our movement brings together all kinds of women who share our anger, our pain, our fears and our love. We are learning to talk to each other, learning to trust each other, learning to fight back together. We are angry together about our sisters who have died on the abortion table or been forcibly sterilized, about our sisters on welfare who must feed their children on \$.48 a day, about all of us who have been exploited, humiliated, insulted, pitted against one another and used as tools, merchandise and cheap labor. But from our anger we have gotten strength. We see ourselves with new eyes and we see everything around us in a new light.

The child care centers we struggle to create here are the same as those being bombed out of existence in Vietnam; the racism of the US which sends Asian ground troops to die for US policies, under US direction and with US military support, is the same racism which denies Third World people in America the right to live. The new life we are trying to build is the same life people in Puerto Rico, in Harlem and in Palestine are building. We see that the US has not stopped the Indochinese people from fighting for and building a new society, nor the many insurrections in the jails, nor women fighting for control over their lives.

And all the while Nixon is only too happy to fight the Indochinese war to the last drop of Indochinese blood. South Vietnam, then Cambodia, now Laos, next North Vietnam. It seems that Nixon is fool

enough to believe that he can get away with anything and win the Vietnam war.

But we know better than that-We know that the real power is in the hands of the Indochinese people. And we have learned to hate those who count on creating alienation and despair among us as the fuel for their deadly power. The enemy is not abstract-Nixon, Mitchell, Laird, the CIA, the Pentagon-they are responsible. They use whatever terror and force they see as necessary to suppress people's struggles. The Pentagon's machinery becomes most active and visible whenever people get together to take control over their own lives. We, too, are beginning to fight together for our own liberation. And that means that the Pentagon will try to bring down the new foundations of our struggle at home and at the same time that it invades North Vietnam and overruns Indochina

And we, women who have been forced to use our wits to survive, who have fought daily and privately in a thousand different ways to maintain and overcome, we must also move collectively against those responsible for such world-wide brutality. The Pentagon action will give women who come to it, as well as those who don't, a feeling of being part of a strong movement of women. This march is a way of speaking to thousands of women who the women's movement has not yet reached-both through the way we build for it and through what the action itself looks like. On August 26, women marched in many cities across the country; we saw the incredible potential of a movement bringing together thousands of women from every type of background. But many women do not know about our growing numbers, our new ways of living our identification with other liberation struggles, and our power to move against our enemies. The march is not and should never be thought of, as a substitute for work in a local community. Women already know that our problems are huge-and that isolated from each other and from other people fighting in the world, we won't have the power to defeat our enemies. A national mass action is that part of a whole process where people come together, gaining strength and showing power.

The organizing for it should be a way of opening up to new women some of the forms and ways of relating we have developed with each other. We do not see it as frantically trying to get bodies on a march; each single woman is a human being and everything she can give to the struggle for liberation is important and counts-whatever that may be at any given time, on whatever level. RAT 8



# LIFE



# PEACE



We hereby agree to end the war on the following terms, so that both peoples can live under the joy of independence and can devote themselves to building a society based on human equality and respect for the earth. In rejecting the war we also reject all forms of racism and discrimination against people based on color, class, sex, national origin, and ethnic grouping which form the basis of the war policies of present and past United States governments.

Be it known that the American and Vietnamese people are not enemies. The war is carried out in the names of the people of the United States and South Vietnam but without our consent, it destroys the land and people of Vietnam, it drains America of its resources, its youth and its honor.

## BETWEEN THE PEOPLE OF THE

## JOINT TREATY OF PEACE

## UNITED STATES, SOUTH VIETNAM, AND NORTH VIETNAM

1. The Americans agree to immediate and total withdrawal from Vietnam and publicly set the date by which all U.S. military forces will be removed.
2. The Vietnamese pledge that as soon as the U.S. government publicly sets a date for total withdrawal:  
They will enter discussions to secure the release of all American prisoners including pilots captured while bombing North Vietnam.
3. There will be an immediate cease-fire between U.S. forces and those led by the provisional Revolutionary Government of South Vietnam.
4. They will enter discussions on the procedures to guarantee the safety of all withdrawing troops.
5. The Americans pledge to end the imposition of Thieu-Ky-Khiem on the people of South Vietnam in order to insure their right to self-determination and so that all political prisoners can be released.
6. The Vietnamese pledge to form a provisional coalition government to organize democratic elections all parties agree to respect the results of elections in which all South Vietnamese can participate freely without the presence of any foreign troops.
7. The South Vietnamese pledge to enter discussion of procedures to guarantee the safety and political freedom of those South Vietnamese who have collaborated with the U.S. or with the U.S.-supported regime.
8. The Americans and Vietnamese agree to respect the independence, peace and neutrality of Laos and Cambodia in accord with the 1954 and 1962 Geneva conventions and not to interfere in the internal affairs of these two countries.
9. Upon these points of agreement, we pledge to end the war and resolve all other questions in the spirit of self-determination and mutual respect for the independence and political freedom of the people of Vietnam and the United States.

By ratifying this agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint treaty and to insure its acceptance by the government of the United States.

for more information contact:  
PEOPLE'S PEACE TREATY P.O. Box 203 OLD CHELSEA STATION N.Y. N.Y. 10011  
212 924-2469

RAT 9



## NO MORE WELFARE FOR TRANSVESTITES

The L.A. Department of Public Social Services has directed that all forms of welfare assistance be cut off for transvestites or men wearing feminine attire. This also cuts off aid to male transsexuals.

The directive was issued by Joseph L. Winkler, chief of welfare in Los Angeles, for these reasons:

1. These persons have a fertile field at the UMC (Unattached Men's Center) for prospective partners in homosexual activities.

2. They are objects of curiosity and the brunt of ridicule and abuse not infrequently on the part of clientele.

3. If they are indeed males it is unthinkable that they should use the ladies' restroom. On the other hand, the consequences of their use of the men's room is equally abhorrent.

4. If the present practice continues, what would prevent genuine females from representing themselves as male transvestites and becoming eligible for aid at UMC? Who would be responsible if the word gets out UMC will aid all persons in female attire claiming to be men, and at some later date it should be actually discovered that half of them really were women? How do we verify sex without physical examination?

Outraged social workers brought the directive to the attention of the Transvestite/Transsexual Action Organization (TAO) and Gay Liberation Front Los Angeles. The social workers themselves plan action of some kind. Homosexual males fear that they may be next, that anyone suspected of being homosexual will be denied welfare assistance.



"Ain't she sweet-  
Makin' profit off her meat-  
She's just America's prime commodity  
Ain't she sweet."

### ATTENTION SISTERS

This little tune may refer to Miss Amerika, but welfare mothers want no part of it. When mothers in Las Vegas went to their caseworkers to ask how they were supposed to survive after their checks were cut off or reduced, some of them were told that since they had pretty faces and figures, they should know ---- (how, by instinct?) how to make their money. In fact, prostitution and employment as maids are the only two alternatives available to poor women in this female-flesh-oriented city. Prostitution is rampant, and glaringly evident as a method of exploiting women to bring more money into a city that makes \$600 million a year on "tourism."

It seems no accident that while mothers are being cut off welfare, there is a strong movement in Las Vegas in favor of legalizing prostitution and reforming abortion laws (for the wrong reasons). Someone is watching out for his interests, and in fact they are male interests. Beyond the essential nature of prostitution—that it exists for the pleasure of men—prostitution in Nevada is controlled basically by two men. In some parts of upstate Nevada, brothels are legal, and one man gets most of the money. In Las Vegas, where prostitution is technically illegal, another male gets fat off kickbacks he gets for insuring "protection". Thus the controversy over legal and illegal prostitution really rages over which males will get the money. Women and their bodies are big business in Nevada—and welfare mothers fear being dragged into the mess. These women, already prime victims of a male chauvinistic and patriarchal system, are not ready to cooperate with a mandate that cuts off their right to life and dignity. Join them on the 13th and 14th of March in Las Vegas for AN ACTION ON THE STRIP.

The Young Lord Party is calling for demonstrations in Ponce, Puerto Rico, New York, Philadelphia and Bridgeport, Conn. on March 31st to unite the 2/3 Puerto Ricans on the island and the 1/3 Puerto Ricans in the US, and to celebrate the opening of their first chapter on the island of Puerto Rico in Ponce.

# NEWS



## PLANNING A RAPE CONFERENCE

by Polly Kellogg

As a follow-up to the January rape speak-out, the N.Y. Radical Feminists are planning to hold what may be the world's first conference on rape, on April 3. The conference is a follow-up to the rape speak-out held in January.

A rape conference will begin to dissolve the shame women feel about being raped. We are not ashamed of being robbed, but strangely, we tend to feel ashamed of being raped.

The conference will be held at the Grad Center on 42nd St. in the heart of the rape district on Saturday, April 3. The following workshops will be offered: Rape and the law Cops and rape Rape as social policy

1. History of the rape of black women from slavery to the present

2. Rape that follows war-attitude of the military toward Vietnamese women Psychology of rapists Psychology of rape victims Rape and glamour literature, the arts, and fantasy Rape and prostitution The cultural climate as it promotes rape Rape and marriage Child molesters and incest Rape and sexuality Rape and psychiatry (therapist = the rapist) Self-defense Community responsibility for preventing rape Survival now and immediate plans

At the last session of the conference each workshop will report on plans for actions.

ANY WOMAN WHO WANTS TO WRITE ON RAPE SHOULD BRING HER PAPERS TO THE CONFERENCE so the collected articles can be published after the conference.

No men will be there!



## ENEMIES OF THE PEOPLE

The Black Panther Party on direct orders from Huey P. Newton, the minister of defense and supreme commander of the BPP and supreme servant of the people, have declared Michael Cetewayo, Richard Dharuba Moore and Connie Matthews, "enemies of the people". Read the Black Panther Party newspaper Vol. IV No. 4, Feb. 14 issue for a clarification. Of this we are certain, because of the actions of others, Afeni — 4 months pregnant — and Joan, have been ordered back to the House of Detention.

ALSO

The Young Lords Party has declared Victor Martinez of Inmates Liberation Front, an associative group to the Lords, an "enemy of the people". See Palante, Vol.2 Issue3 for clarification.

## INDIANS 'CAPTURE' CALIFORNIA ARMY POST -

Twenty-six Indians, twenty of them women, scaled a six-foot cyclone fence topped by barbed wire and took over the old Army Communications Center near the University of California at Davis.

The occupiers, including Alcatraz veterans and students at Davis claimed the 640 acre post for use in development of an Indian cultural center and university. Treaties signed last century promise the return of unused U.S. government lands to the Indians, but so far only direct seizure has brought any results.

The Indians staged the take-over when a federal agency recommended that the army base go to the University of California for a primate and rice research center. Since the occupation, the University has dropped its claim to the land in order to avoid another struggle like People's Park.

Well before the take-over, the Indians had applied to the U.S. Department of Health Education and Welfare for acquisition of the old Army base. If they get the land, they have access to \$50,000 OEO money to help finance the creation of Deganawidah-Quetzalcoatl (D-Q) University.

Says Mary Six, a spokeswoman for the Indians, explaining the need for D-Q University, 'Education in California does nothing but reinforce non-Indian values. I have been both routes. I have gone four years to college and now I need this. We don't want to worry about legitimizing everything to the standards set by the white man.'

## SOLEDAD

Murder and conspiracy charges were unexpectedly dropped against four of the Soledad 7 - Black men accused of killing a prison guard last July. The four - Walter Watson, Alfred Dunn, Jimmy Hanes and O.C. Allen, - after spending six months in isolation, were returned to their fellow prisoners to serve out their original indeterminate sentences.

Although conspiracy charges were dropped against the other three - Jesse Phillips, James Wagner and Roosevelt Williams - they still must stand trial for murder. If convicted they face mandatory death penalties.



## POLAROID

The Polaroid Corporation in Cambridge, Mass., has recently suspended Caroline Hunter, a black research assistant who has worked for the company for two years. She is an organizer of the international boycott of Polaroid products (due to its sales in South Africa) started by the Polaroid Revolutionary Workers movement last October. "Persistent activities in forming public disapproval" was the official reason for her dismissal.

Meanwhile, Rep. Don Dellums (D-Calif.) has announced support for the PRWM's demands during a press conference in his office Feb. 10. Attending the conference along with PRWM spokesmen was the D.C. Black Jaguar Organization, which announced plans for a community campaign demanding "that all businesses in the Washington, D.C. area discontinue carrying all Polaroid products."



In response to this telegram sent from Mme. Thi Binh to the Ann Arbor People's Peace Treaty Conference:

ALERT YOU LAOS INVASION  
BY TENS OF THOUSANDS  
U.S. - SAIGON - THAI TROOPS  
ACTION INTENSE U.S. AIR FORCE  
EARNESTLY CALL YOU MOBILIZE  
PEACE FORCES YOUR COUNTRY  
CHECK U.S. DANGEROUS  
VENTURES INDOCHINA  
MEM. NGUYEN THI BINH

a series of demonstrations took place around the country on Feb. 10.

#### LAOS protest roundup

**seattle:** 2000 rally at noon at the U. of Washington campus. The rally served primarily as a teach-in on the Indo-China War. There were also speakers from Women's Liberation and the Chicano Movement. Evening actions led to an occupation of the campus ROTC building, which women want for a day-care center. Ten people were busted.

**n.y.c.:** 3000 rally at Times Square picketing the army recruiting center then move on to midtown Manhattan, tying up traffic as they march, to demonstrate in front of NBC, AP, ABC, and CBS, in protest of media whiteout of Laos invasion.

**ann arbor:** 4000, including the mayor and most city councilmen, rallied in the business district of this university town, proclaiming their march a show of "solidarity with the Vietnamese people". Before the city hall rally a list of demands aimed at ending university complicity with the war effort was presented to the school officials. Among the usual demands for the end of ROTC, war research and campus recruiting was free use of university-owned broadcast facilities for publicizing anti-war activities.

**chicago:** 500 protest outside Federal building and 30 occupy the offices of Senators Percy and Stevenson. While a guerilla theater troupe performed an anti-war play, federal marshalls dragged the 30 from the building. No arrests were made.

# NEWS

**evanston:** Northwestern U. students conduct a war crimes tribunal and charge Nixon with "the demonic maniacal slaughter of tens of thousands of innocent citizens. He was later burned in effigy.

**boston:** 4000 rally on Boston Common. The march was organized by women and speeches collectively written were delivered by women non-media stars. The speeches stressed the necessity of an anti-war spring offensive and demanded ratification of the peace treaty. 3000 also rallied at Copley square and marched around Boston U. A highlight of the demonstration was the performance of a guerilla theater troupe in front of Boston's State House. After both rallies and during the early evening hours, 300 persons trashed the downtown business section, breaking several bank windows. 15 were arrested.

**baltimore:** A crowd of 300 took took city cops by surprise as they raced through the downtown area trashing banks and various corporation offices, following a rally protesting the american invasion. Pig response was brutal. 23, including 6 women, were busted. Two women prominent in Baltimore women's liberation were charged with attempted murder and bail was set at \$8500. The Baltimore police do however have one saving grace-gallantry. One cop thought he was beating a man. When he discovered the 'man' was a woman, he stopped and apologized to her.

**portland:** Several hundred women, working closely with Portland Women Liberationists, rallied at Women's Park. In the park, women performed a 'flippie' - a theater demonstration, flipping a series of colorful posters over while several people narrated a story about the invasion of Laos.

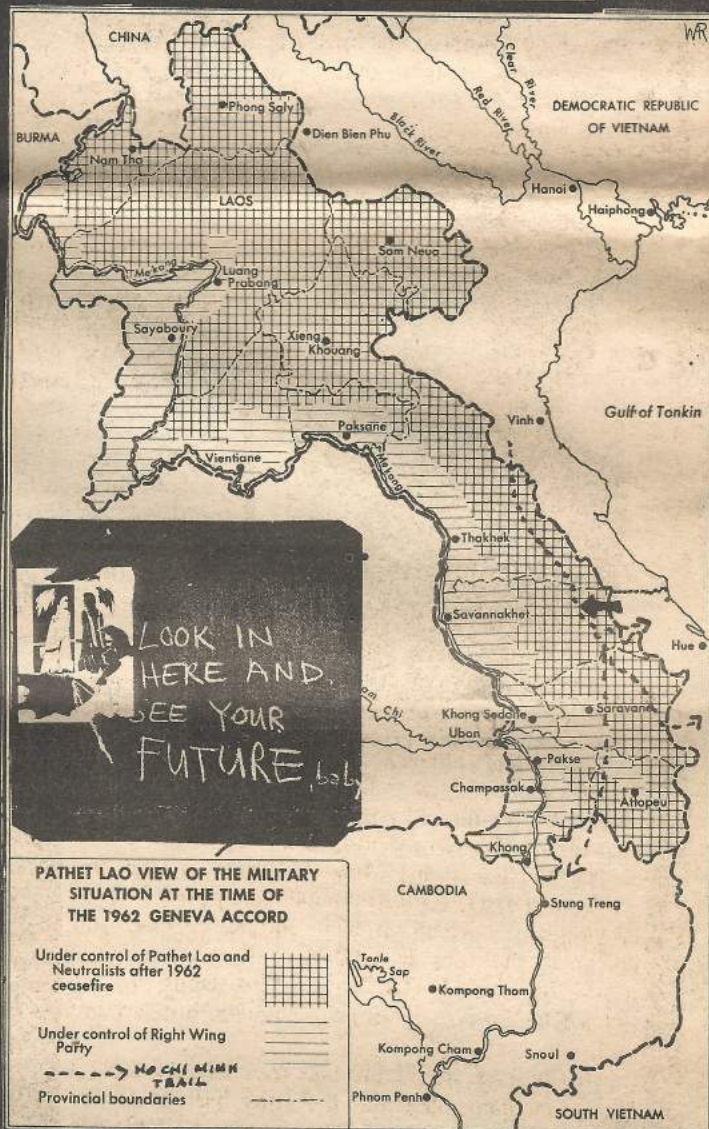
#### LAOS

On February 4th, 50,000 South Vietnamese, Thais and American troops with heavy air support invaded Southern Laos. The current invasion by tired South-Vietnamese and American "Advisors" dressed in South-Vietnamese uniforms might have been caused by the Pathet Lao's constant gains of Royal Lao Government positions in both the Northeast and the South.

Prior to the invasion, the military situation was characterized by: 1) imminent Pathet Lao control of the whole of Southern Laos, 2) the destruction of the CIA base and the RLG Army in the North, 3) the virtual encirclement by the Pathet Lao of Luang Prabang, the seat of the Lao king recognized by both sides as the legitimate head of state.

Three-quarters of the country is governed by the Neo Lao Haksat whose military arm is the Pathet Lao. Wilfred Burchett reports from Paris that Nixon's Lao invasion is becoming a military disaster of Dienbienphu proportions (Dienbienphu is where the Vietnamese defeated the French in '54): Saigon's units are isolated from each other as well as from their command posts and supply bases. They have not advanced from their original positions since the operation started. They have not cut the "Ho Chi Minh Trail."

In spite of heavy bombings - for months American missions drop 3,000 tons of bombs daily - resistance forces keep attacking - two battalions were wiped out and more than 125 helicopters were shot down.



#### CAMBODIAN PUPPETS GIVE U.S. EARTHQUAKE VICTIMS AID!

The Cambodian government in Phnom Penh via a cable to secretary of state Rogers, announced a donation of \$2000 to victims of the L.A. earthquake.

#### LAWYER CAROL SCOTT

Attorney Carol Wild Scott, representing 36 Raiford Prison inmates in an American Civil Liberties Union suit was shot in her home. Police picked up a man in connection with the shooting.

Police said the man, who was not identified, was caught shortly after the shooting.

Carol Scott, a divorced mother of three, specializes in narcotic cases. Fellow attorneys described her as 'a lone wolf' and said she was outspoken in defending her clients.

In a suit heard recently in Jacksonville Florida federal court, Carol Scott charged the civil rights of the Raiford inmates had been violated by a series of incidents in which guards clashed with prisoners.

#### THE SHIT-HOUSE BLUES

A bomb exploded in a lavatory in the Senate building in Washington on March 1st causing extensive damage but no injuries.

A telephone call 30 minutes before the blast said that the action was in retaliation for the Laos invasion.

A senator remarked that "anyone who would do such a thing must be a revolutionary or mad."

Another senator thinks it may have been an inside job.

AND WE DO A LOT OF STRANGE THINGS

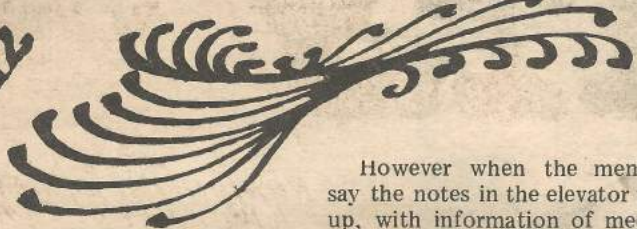
I HATE TYRANNY I HATE TYRANNY I HATE TYRANNY

not 11



thanks to the 'willamette bridge' for

RAT  
PAGE 12



# SISTER

## RED-STOCKINGS IN DENMARK

The first thing we did was a demonstration, copied from the demonstration in Atlantic City in 1968. We marched thru the center of Copenhagen, wearing different sorts of red stockings, bras with red balloons in them, and terrible wigs (white, black, red, blond). We carried paper boxes on sticks, with 8 slogans for each box. Like: Thanks to all womens magazines for telling us how to be! Buy yourself happy Before I was nothing now I am married. Happiness is to wash HIS clothes and the kid's clothes. My family is my happiness. What father does is always right. We were shouting: We want the women tamed-they shall, fuck it, stay at home! All the women in the street were laughing and had sympathy for us.

At all fashion-shops we stopped and shouted: Mini and maxi and all of it, \*\*\*\* takes the profit (we put the name of the shop into the poem). People got a red news sheet.

After we arrived at the city hall square, we took the paper off of the boxes and new slogans appeared. Some of them were: What was my coiffeur without me? Only wash your own stockings. We shouted: It is no prayer, women demand equal wages! Women and the black same struggle, same struggle; women and Vietnam, same struggle, same struggle! No power to the men, no power to the women: all power to the people!



After that promenade, we went to the brewery of Tuborg, where we stood when the workers shifted. Five of us had worked there and knew all about the unequal wages, and about the women filling up the boxes with heavy beer-bottles, while the men are taking care of the label machines. We distributed a red news-sheet to all workers and shouted: It is your two-crown piece, that's what its all about (2 kr. more per hour is what the men get out of the unequal wages). The directors came out without jackets on and tried to charm us off and get us inside the brewery to have some beers with them, but we stayed outside. In all we were 12 doing this, and that day we had the whole press with us. We were interviewed by Danish TV and the papers the next day were filled with our slogans and our information.

The unions got afraid and mad at us at the same time. The old (100 year anniversary this year) Danish Union of Women, which is unpolitical and university colored, was furious, because we took their cause. They believed themselves to have the patent on the Woman Cause. Later they invited us for a secret meeting and tried to embrace us with repressive tolerance.



The next action we made was to visit a housing project with expensive and small modern flats for the working class, who had been forced to move from the poor quarters of Copenhagen. We started to talk to some women in the play yard, where they were watching their children. Asking them about kindergartens and common facilities, and everyday things they were unsatisfied with. They started a long list, and one of them lent us her kitchen for making coffee. We went up the stairs, and asked all women to join us and the other women in the block down near the children for coffee and cookies. They started their own internal discussion and realized that they all had the same problems. We helped them arrange a meeting among themselves, and we promised to look after the children.

SORELLA!

However when the men(husbands) say the notes in the elevator we had put up, with information of meeting place and topics, they stopped it. One man (the meeting was to be in his apartment) called the conservative press, and the next day we read that two of the smartest women announced that they were very happy and could manage everything themselves, and that they didn't need the 'help' of the Red-stockings. And if we showed up, they and their husbands would kick us down the stairs. Boing! We showed up, though and talked to many women who hadn't been threatened directly, and who thought it was well done and that we had started a discussion in the press about the problems in the housing project.

## SØSTER!

The third thing we did had its origin in an invitation from the Danish Workers Union (which is the only union existing in Denmark and therefore very strong). They wanted us to be in the front of their big parade on May 1st-as they said, because it was the first time the whole thing was to be transmitted on color TV, and we would look so nice dressed up in red and with red flags. Thus we found out that May 1st was the date, and the city hall square the place, for telling everybody about our opinion of the unions and their politics against the workers and especially against women. For 70 years they have pretended to demand equal wages. For 70 years! and that must be enough!

The girl who illegally took the speaking chair just before the big boss of the union was to talk had three bodyguards with her; they were immediately torn down by very angry old Social-democratic men, who hated us for disturbing their holy May 1st celebration, which is, really a farce. For them it is a sentimental trip back to the good old fighting days, not the day of present fight. The girl succeeded in saying the first 5 sentences of the speech-and it was directly transmitted on TV and radio.

Our speech was identical with the news-sheet that we gave to everybody (good strategy: identical paper and act). We made the speech at the other end of the square in a megaphone. It is strategically good no matter what happens in such a situation: (1) The speech is made and quoted in the press the day afterwards; (2) Simple violence is used against young girls, who innocently want to talk about the cause of all Danish women. The 1st of May we got our first martyr.



Once we were invited by one of the worker's professional unions to come to a school for shop-stewards. 70 men waiting to see some Redstockings say something about "women's problems". We thought it over and decided that the best thing to do was to give them femininity in tons, puzzle them, and afterwards take the big struggle with them. We came: 1) A sexy young photo-model, who didn't want to marry and have children and get just as stupid and ugly as her own mother, who had sacrificed herself for the family. 2) A female director in the government, who looked old and ugly and masculine (she was wearing glasses, smoking a big cigar, had her hair in the back of her head), she had chose the career and refused family life because it was the great enemy of her career. 3) A nice, unsmart, fertile woman from the country with children and a husband, a garden and lots of animals; she was naive and took good care of the whole family. 4) A mother of two kids married to a university man, she had sacrificed her education in order to make money for his education, and now had a nice house, nice kids, and smart clothes, half-day work in order not to feel out of circulation.

After the life-stories, we opened the second act, by telling about our lives not being free choice. How we had been forced into it, and how we imagined the future: the threats from the other women, who were more pretty or more clever and so on. We started a woman-quarrel, giving good nasty advice to each other.

And then came the third act. The mother of two kids took off her nice big hat and a wig, and under it Lone's very short hair came into the light. The men gasped. The official manwoman loosened her long hair, took off the glasses. The country-wife cut off her lovely long hair with a pair of big scissors, the men sighed highly, but didn't say a thing. The sexy model wiped off the make-up, and gone was the lovely sexual object that all the men had already raped with their eyes. Then we made a speech each of us, about the beauty industry and the beauty market, about the kapitalists speculating in creating inferiority complexes in the future buyers. About the unions and their women-politics; about women as the everlasting working reserve with which they could manipulate on the word of the big bosses of the business industry. About the old Women's Liberation and their anti-women politics, which should help the university women only, and about their bad organization, with a director and other leaders, a nice big bureaucracy, which has always had contempt for the poor silly housewives. About our form of organization as a better one: autonomous small groups and no leaders at all in the movement; only a big meeting, where all groups meet to tell the other what they have discussed and what they plan to do.

Later we made the same play at a workers high school of young people. They too believed that were like we looked when we arrived, well camouflaged. And when we de-masked, they started to take it seriously, what we said. Both times we had very good discussions afterwards, because of the impossibility of identifying us once more with some feminine characteristics. We became human and they had to take us seriously. Sept. 2nd we did an action in the University on matriculation day. In front of the old University building, where the ceremony-hall is, there are six very tall statues of famous old manscientists. In between them were were standing on some beer-boxes, showing "the women behind the men"; a secretary, who applied make-up, took notes from one statueman, read a women's magazine; a go-go girl for the men's fantasy; a charwoman who cleaned up the facade of the University building and dusted all passing men off and cleaned all bicycles standing in front of the building; a muse with a blue flower in her hand (the blue blossom of poetry); and a mother-wife pregnant and with a blue Scandinavian coffeepot and a paper on her breast saying "I make you coffee, when you need a break in your reading, darling!"

## SCHWESTER!

One of the major issues at this month's labor contract negotiations is equal pay for women and men doing the same job. Three weeks ago, a few "Rodstromper" met with women workers from a number of factories in Copenhagen. At the same time, similar initiatives were taken in a few more cities. They decided to organize a women's mass meeting and a demonstration in support of the labor negotiators' demand for equal pay.

This is not the first time that women from different classes have got together around a concrete issue, but it has never attracted as much attention, and the press coverage was surprisingly fair. The traditional distrust between student and working women was overcome, and the initiative came from the latter, whereas the Rodstromper served only with their specific skills and womanpower



RODSTROMPERNE  
PROJECT HUS  
RAADHUSSTRAEDE  
13

COPENHAGEN



On Monday, Feb 8th, just after dusk, thousands of women gathered at Town Hall Square and marched with torches and banners and brass bands to the building where the negotiations were being held. Two resolutions were delivered to the labor leaders urging them to stick to their demands. At this point around 5,000 sisters and thier male supporters were congregated, there was a tremendous feeling of togetherness, and they promised to go on strike IF... Angela DAVIS was mentioned, another sister who fights for her rights.

The demonstration dispersed peacefully, and many sisters went to the U.S. Embassy to join the protest demonstration against the invasion of Laos.

Two days later it became known that the demand of equal pay will only be met by 50% this time, and the rest in 1973.

Next time we'll try harder. Danish sisters are beginning to trust each other. Sisterhood is powerful!

DENMARK  
WRITES  
♀



# SOLIDARITY

★ PAGE 13 ★  
the centerfold

NEWS FROM  
FRANCE

DUTCH  
SISTERS

FROM: REGINA  
BESTEL

"The movement is neither democratic-centralist nor Leninist, neither pyramical nor of conical shape; the currents neither run from the base to the top nor the other way: in fact, there is no top. The base was created from everyone; it is informal, heterogeneous, and very active. It functions by general-assemblies that the group in charge organizes on the basis of an idea, or sentimental, intellectual or political affinity; or on the basis of where women work and live. There are groups of the districts, faculties, laboratories, bureaus, etc. All these groups work on a very specific problem or problems, but all the gatherings are open to everybody and are announced beforehand. An internal newsletter tries to coordinate the projects, to compile information, to account for responsibilities and to formulate certain observations and general criticism.



This is how it works:  
Solidarity Group: organizes crashpads, clothing exchange and emergency funds.  
Group on Prostitution: Why prostitution? What is a prostitute? Marriage and prostitution, etc.  
Film Group  
"Establishment" Group  
Abortion Group  
National contact Group  
Foreign contact Group  
Students of Economics Group  
Sexuality Group: rape, homosexuality, hysteria  
Group on Jealousy: "One should not be jealous, especially when one is on the left".

District groups: All groups try to work in an original way; to understand the articulation of all repressions that are affecting women, how the ideological repression helps to exploit women economically...

Recent actions were at times unanimous, at other times were carried out by just one group. It is necessary for single groups to be prepared to explain any actions they have undertaken to the General Assembly.

On October 16th women demonstrated in front of the Petite

Roquette (women's prison). "We are all thieves, abortionists, whores. Being ourselves makes us outlaws". The front row of demonstrators were chained together by their necks. Thirty were arrested.

Our latest action was an attack of the "Etats Generaux de la Femme" sponsored by the establishment women's magazine "Elle". A commando of thirty seized the mike from the (male) director's press conference and collectively read our communique denouncing Elle's pretensions to speak the name of women. Half of the press coverage was given over to our "gauchiste" action. We agitated during the Etats Generaux at Versailles even though the police tried to keep us away from the 300 women conventioners (supposedly a sample population). One of us got hold of the mike for five minutes, ridiculing the labour minister who had just spoken, attacking the unions, expressing solidarity with the work of the women themselves whose problems are filed away or used by the Government for its own interest. This was the only speech of the convention greeted by an ovation from the women. Many of them are joining our abortion campaign.

"MOUVEMENT DE LIBERATION DES FEMMES" REPRINTED FROM "ACTUEL"

Dolle Mina, Holland's Women's Liberation group, celebrated its first anniversary on January 30. The full day of "actions" marked the beginning of a new phase for Dolle Mina, a "political phase," as opposed to their former "social phase." They built to a final march through Amsterdam which expressed solidarity with the struggles of Angela Davis and Madame Binh, as well as showing continuity with the original struggles of Wilhemina Drucker (Holland's Emma Goldman in the Dutch emancipation fight, and the historical figure from whom the name, Dolle Mina, is drawn).

WOMENS LIBERATION WORKSHOP  
11-12 LITTLE NEWPORT ST.  
LONDON W.C.1.

Four other actions carried out by Dolle Mina on January 30 exemplified the world unity of the women's struggle by making the same basic demands as the American women's movements. The first action was the "invasion" of a male dominated cafe, to illustrate the societal double standard. Immediately after the invasion, Dolle Mina maneuvered a boat through the canals of Amsterdam with placards demanding free abortion for all. The boat symbolized all the boats women have been forced to take to England for abortions (this expense excludes lower class women from making the journey). There was a press conference in the middle of the day where run downs were given on actions by the more than forty Dolle Mina chapters all through Holland and Belgium during the preceding week. Then, in Dam Square, the women set up a miniature day-care center, and spoke with people about the need for such free centers. These four actions culminated in a large march through the Amsterdam streets with torches and placards of the three women (Angela, Madame Binh, and Wilhemina Drucker) to the statue of Wilhemina, and the conclusion of the first official year.

GERMANY: AKTIONSRAT ZUR BEFREIUNG DER FRAU  
SAVIGNYPLATZ 5  
1 WEST BERLIN 12

ITALY: RIVOLTA FEMMINILE  
VIA DEL BABUINO 164  
00187 ROME

The Dolle Mina organization grew from student resentment at prevalent double standards experienced during the occupation of an Amsterdam University building and from the subsequent legal penalties invoked upon those students. Its founding members included men, and men are still very much a part of Dolle Mina. This is probably the most obvious difference between Dolle Mina and America's Women's Liberation. The advantages and disadvantages of male membership is much discussed among women who are familiar with the American women's movements, but, even though the men of Dolle Mina are taking fewer and fewer leading roles, neither the men or the women of Dolle Mina have any plans to totally exclude men. They point out that Dolle Mina was founded to instigate changes in society benefiting both men and women.

THIS ARTICLE IS  
REPRINTED FROM  
LIBERATED GUARDIAN

During its first year Dolle Mina stages actions to "trap the press" into giving good pictorial coverage while pointing out the needs for equal education, free day-care centers, equal pay for equal work, legalized abortion, and abolition of double sexual standards. The plan worked well enough to surprise even those who had devised it. Press coverage was overwhelming, and so was the membership growth rate.

AGIT-PROP INFORMATION CENTER  
160 GOWER ST. NORTH  
LONDON W.C.1.  
ENGLAND

One of the actions included invading a converted castle used as an exclusive, all-men's college specializing in training diplomats, etc. The women were bodily thrown out by the male students. They have also staged a "corsett-burning" at the feet of Wilhemina's statue, set up an outside day-care center along a series of parking meters on the street, and marched wearing aprons printed with "Boss of Our Bellies" to point up abortion needs. These actions caught the attention (and imagination and humor) of the press, and in turn, of the people. These were, however, more "street theatre" than politics. The politics were always there, but mostly within and behind the organization rather than "up-front" for the press photographer.

W.L.GROUP  
22 NICHOLSON STREET  
BALMAIN  
SYDNEY, AUSTRALIA

As Dolle Mina turns now more to political issues they are aware that they probably will lose some membership and support. Strangely enough, one of those who would not march under a poster of Angela (and wondered who Madame Binh was) was America's own Betty Friedan who had come to Amsterdam at the invitation of Libella, the Dutch Equivalent of Ladies Home Journal. Libella financed Betty's trip here so that she could preside over a series of "women of the year" awards, chosen by Libella. Dolle Mina declared the awards to be nonsense, and held a counter action. Before the awards (and counter-awards), Dolle Mina members met with Betty, trying to dissuade her from participating. However, Betty opted to compromise by denouncing the awards if 20 Dolle Mina members would be there to support her. Dolle Mina rejected this compromise on the basis that such awards were a blatant continuation of the degradation and exploitation of women, and Dolle Mina's presence would only lend credence to the awards ceremony.

It is unclear what Betty did at the ceremony (no movement representatives were present), but other actions by her are quite clear. Dolle Mina asked Betty to participate in their actions of January 30, but Betty elected to participate only in the abortion action. Concerning Angela Davis, she said that she would support her in her own way back in America, but she wouldn't march for her in Amsterdam. After these and other actions and comments to the media, one Dolle Mina organizer said, "It would have been better if she had remained in the U.S."

DOLLE MINA ADDRESS:  
POSTBUS 6  
AMSTERDAM, HOLLAND







WE SHALL ENJOY IT  
SIMPLY OHM WHO FINDS  
SILLINESS  
IMMEDIATE TAKE HIM  
AS FOR HIM WHO FINDS  
FAULT, MAY  
AND SORROW  
OHM



# MORE FROM WOMEN ABOARD

## COLUMBIA: THE FEMININE GUERRILLA FRONT

The Colombian women are in a holiday mood. We are on the real threshold of our lives. We have achieved a new status, as combatants. We have broken with the past and now we are beginning to count the days until our liberation.

Today we are bursting with enthusiasm as we present to the people of Colombia and the world our first armed unit, the Maria Cano Unit, a section of the People's Liberation Army (EPL) which operates in the regions of Alto Sinu and Alto San Jorge.

We take up with pride the banner of a woman of the people who travelled over the roads of the country advancing the watchwords of liberation, who-together with the workers and peasants-passed through the redemptive struggles, defying and suffering in her own flesh the outrages of the ruling tyranny.

The glorious Maria Cano Unit is composed of 50 valiant Colombian women whose ages range from 16 and 60 years of age; of teenagers, scarcely more than children, whose revolutionary fervor is a challenge to the enemy; of mothers who alternate the sublime duty of nursing their children with guard duty or cleaning guns; of the elderly, adoring grandmothers who control the natural trembling of their wrinkled hands when trying to aim accurately at the head of the enemy.

And our newfledged unit has already won the title of "glorious". Not only has the enemy felt the rigors of its punishment, but so have the informers or stool pigeons of the region, toward whom this unit has shown no mercy.

This definitive and heroic step marks the beginning of the true era of the Colombian woman. They will no longer be able to wrench our men from our side, whether to work or to fight. No longer will we be limited to sleeping in some corner. We will be on the speakers' platforms and in the plazas seeking support for the people's cry of rebellion and protest. We will be in the front line of combat repelling with weapons in hand the infamous aggression of the government's mercenary army.

Impelled by the panorama of our squalid huts and by the mutilated bodies of our cherished dead, we have sworn that we will not continue supplying the battlefields with our sons. We have told the murderous government that now it will also have to deal with us; that with its outrages and massacres of peasants and workers, it has touched our most sensitive fibers, awakening our hatred and defiance; and that to respond to its attacks we are preparing the most effective weapons, from feminine intuition and the kitchen knife to the rifle and the machine gun.

We, who were able to duplicate with tears the rivers of blood which the merchants of death made flow through our country, are ready to duplicate a sea of enthusiasm and fervor so as to prevent the blood of the people from spilling anew from their veins.

THE FIRST URBAN COMBAT NETWORK OF PATRIOTIC WOMEN embrace with overflowing emotion the comrades of the Maria Cano Unit, pioneers of the women guerillas in America and encourages them to continue bravely along their victorious path.

At the same time it calls on all our women comrades and on the other women of Colombia and of the world to extend their solidarity and support to the first Colombian women guerrillas. We are going to tell the Maria Cano Unit that they can count on us as a firm, sure rear guard.

Reprinted from *Tricontinental* April, 1969



Dear Sisters,

We here are working hard at making women's liberation an important movement outside the left. So far it has been very difficult here, the first movement towards women's liberation died in winter '68 as the SDS dissolved. The new group which started last year has so far only organized study groups which read Marx, starting with "Wage, Labor and Capital" like all other groups here. Just recently there has been a stronger demand for action, for organizing other women, and the perspective of a real women's movement. The American movement is continually being cited, pro and con (some people dismiss it as "mere feminism, reformism, personalism, etc.") Of course I talk a lot about it and we have been getting ourselves together to

become more practical, more active, and directed toward working with all women, not just educating left wing women to compete with their men in intellectual discussions. There also has been no confrontation about male chauvinism in the left here for the last two years and this tends to encourage the women in the belief that they just need to "read up" and then they can take an equal part in the political work, that they can ignore any "personal" or emancipation aspects of the problem til the revolution comes. This goes hand in hand with writing off the oppression of anybody but male workers in the most economic sense of the word, since they are going to be the revolutionary subject. One of the projects we have started is a newspaper which should be coming out soon and we would like to

exchange with you if possible. We really get very inspired knowing how many sisters we have in America, and we have started translating.

One typical thing, we decided to demonstrate as a group in support of Bobby Seale and Angela Davis. It turned out the official demonstration only mentioned Bobby. We also had signs for Ericka Huggins, who was ignored. The guy running the demonstration promised us he would explain who Ericka is and mention both her and Angela in the official slogans, but didn't. Also typical, the most "political" women said we couldn't get angry about it since we didn't participate in the official preparation.

Power to the People!

J. Benjamin, Sibylla Fluegge  
Frankfurt, Germany

**RAT-16**

We are going to demonstrate this solidarity by stepping up the collection of clothes, food, medicines, weapons and other logistic elements to support their heroic struggle.

Sisters, our lips were moist with kisses and songs and our eyes with tears of mourning. But suddenly we realized that we are masters of our own destinies, guardians of human destiny. We must measure up to the historic moment in which we are living. We are so many and so determined that it doesn't matter that others want to fight to the death, because we are resolved to FIGHT TO LIVE!

Comrades: Each one of us is but a little breeze but together we are a hurricane!

— Long live the Maria Cano Unit  
Long live the people's war  
Long live the council of patriotic women of Alto Sinu and Alto San Jorge  
Long live the people's liberation army  
Long live the fighting unity of the Colombian women

In our struggle united we will win! FIRST URBAN COMBAT NETWORK OF PATRIOTIC WOMEN OF COLOMBIA

## HOUSES BELONG TO THE PEOPLE

Site 30- the sight where most of the Operation Move-In apartments are situated was scheduled for demolition on March 1st. (It will probably begin later.) 192 families and the coalition of OMI storefronts intend to resist this next threat to the upper West Side community. They need people should be aware that there will probably be a news blackout on this issue.

The sight is supposed to be used for a Lefrack apartment building with a bomb shelter in the basement, sponsored by the Veterans of Foreign Wars.

On 20th March over 100 people from OMI and community organisations met with Walsh (Housing Development Administrator) to present him with demands. They are-

1. For the rent that we all want to contribute our families demand permanent residence in the community.
2. The original balance of the West Side must be restored and those who have been tricked out come back.
3. Albert Walsh must contribute with the Federal Government and with ourselves to the needs and rights of low-income people.
4. We demand the use of all tinned-up apartments for our families.

The demands of course, are non-negotiable, but Walsh tried to tell the squatters that he would agree to "consider" them at a future meeting.

The housing struggle that is going on at the moment is one that symbolizes the disinterest of the City and the greed of property owners vs. the needs of the people.

## ENGLAND

Women's Liberation is firmly established in Great Britain. There are many types of groups all over the country-working on child care, abortion reform, consciousness raising, and equal pay and work conditions. The middle class section of the movement seems to follow the pattern of its U.S. counterpart, but, because of the longer tradition of organizing around working-class issues, there are signs that Women's Liberation and women from working-class might have a better working relationship than here. (this is not to deny the rigid classism that still exists in England).

One of the most tenaciously fought labor battles going on in England now is the Night Cleaner women who clean office buildings at night. They are not unionized and earn \$.60 an hour.

The woman who was trying to organize a union was recently fired, but together with other night cleaners, she has succeeded in gaining a lot of support for her cause, and it has received good press coverage as a "militant woman's" issue.

Women from Women's Liberation who were arrested at last years Miss World Contest in London are also making waves. They are filing pre-trial motions (unheard of in England)-such as the magistrate should dismiss himself on the grounds that as a man he would be biased. This was rejected by the magistrate with the comment "Grow up, you're big girls now", thereby proving the women's point.





# SISTER <sup>of</sup>



# PALESTINE

I am committed to struggling for this goal in the Middle East both because of my solidarity with the just demands of the Palestinian people and because of my shared history and love for the Jewish people.

For a short period of time, 1948 to 1967, Jews living in occupied Palestine (Israel) enjoyed security at the same time the Palestinians were deprived of that security. As early as 1919 W. Brunn a European Jew wrote, 'We who are suffering persecutions through the world and who claim all human rights for ourselves, are going to Palestine reversing the roles.' This situation that another Jew, I.F. Stone describes as 'moral schizophrenia' is no longer just a psychological problem for world Jewry. Because of the active struggle being waged by the Palestinian people and supported by Third World revolutionaries throughout the world there is a new set of alternatives for Jews who support the Jewish state. 'No security in the racist state but all the security in the new democratic Palestine.' (Fateh manifesto)

For years I have felt anguish and anger at the relation of Jews in America to black people in America. While being taught brotherhood, justice, hatred of oppressors, a history of persecution, from an early age I found that it was black people who understood these things and Jews who mouthed them. I realized that the Jew I was taught to be was actually a black person in the context of America while the so-called Jews had become some kind of imitation American. I know that in this country these contradictions will be resolved through struggle against racism and capitalism.

The analogous situation exists in the Middle East. The refugee, the exile, the one with a love for all kinds of people is the Palestinian revolutionary. The inhabitant of occupied Palestine has become an imitation European colonialist. In order for Jews to be in peace after these long years of persecution and homelessness there must be a democratic Palestine. There can be no shortcuts. No Zionist justifications of colonialism or racism because Jews were oppressed throughout Europe.

share of the responsibility in winning Jews to the side of the revolution by deeds and not words alone. The revolution should not-- and in fact will not-- pass any opportunity to prove to world Jewry and to Palestinian Jews that it will stand by them if persecuted and is determined to live and create with them a new Palestine not based on bias, racism, or discrimination, but on cooperation and tolerance."

The Palestinian revolution has made its goals clear through such statements. It is up to us who are Jewish to begin now to work with our Arab comrades. The only guarantee Jews have of a future Palestine where both peoples can become one people is to begin living that future now. This is just a beginning explanation of the present position of the Palestinian Revolution. I hope that it can convey to you the basic concepts of the future democratic State as expressed by the revolutionary leadership. I would like to continue by sharing with you some of my experiences in the Middle East this summer.

A group of us visited a Palestinian family living near Jebel Hussein in Amman. Their house was situated in a corridor which received shelling from 3 sites of reactionary forces, which indiscriminately fired upon homes and schools. Parents. Seven children. The oldest daughter was dressed up for her first day of teaching school. She has just graduated from teacher's college in Amman. She couldn't go to teach because of the fighting in Amman between the Jordanian army and the Palestinian resistance. The oldest son had been a student in Cairo. Expelled by the Egyptian Government. We asked him if he had been organizing. "No, but if you are Palestinian and the subject comes up, you have to say something." They seized and held him in the Cairo airport for 3 days without food or water. He was never able to retrieve his personal belongings. He wants to continue his education to become an engineer.

His father has been a truck-driver in Amman since the family has been driven out of Palestine. We spoke through translation by his son and his son's friend who was our guide. The father and mother both remembered Hebrew, but the two of us present who are Jews, do not speak any Hebrew. (Both of us being women has something to do with it.) The father told us he had friends living in occupied Palestine (Israel)

Last summer a group of people interested in the Palestinian Revolution were preparing to visit the Middle East and study the Revolution first-hand. Among them was me, a Jewish woman.

'Mother, I'm going to the Middle East.'

'Oh, you're finally going to Israel?'

'I might go to Israel, too. I'm going to the Arab countries.'

'Which side are you on?'

'The people's side,' silence.

'Brother, I'm going to the Middle East.'

My brother's response: 'The Arabs will kill you.'

'I doubt it.'

Later that summer, the following conversation took place with 3 young wounded Palestinian guerrillas in the Red Crescent Convalescent Hospital in Beirut, Lebanon.

'You're Jewish?'

'Yes.'

'Welcome, welcome. Marhaba.'

'Let me tell you a story. When I was getting ready to come here I told my brother and he said the Arabs will kill you.' General laughter.

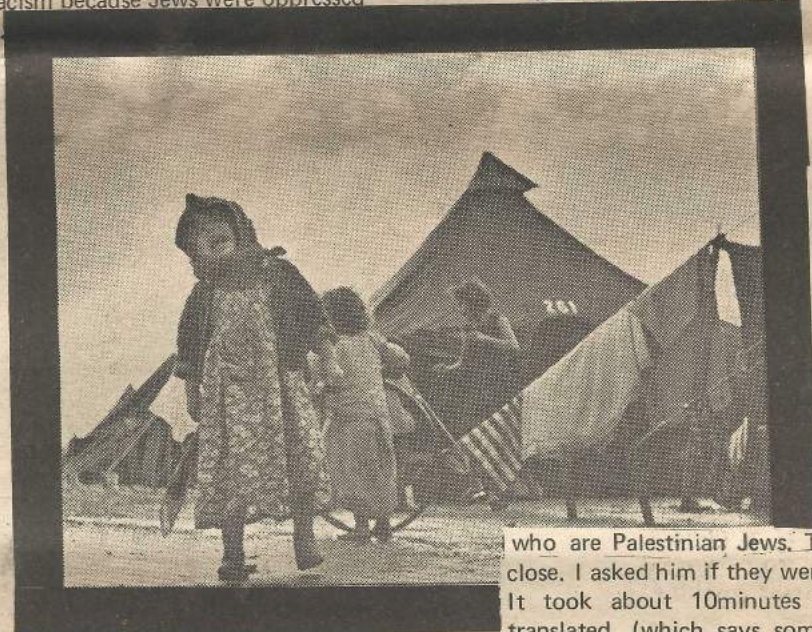
'You are my brothers. You understand me better than my blood brother.'

In September the group I was traveling with attended the Second World Conference on Palestine in Amman, Jordan. We were guests of the General Union of Palestinian Students. The conference took place under the armed protection of the Palestinian Revolution. The Jordanian regime tried to stop this assembly of world revolutionary support for the Palestinian struggle. The revolution was determined that the conference demonstrate the strength of the Palestinian resistance and the steadfastness of its supporters.

In the words of Xasir Arafat on the first day of the conference it was held 'not in the shadow of these authorities which are closely linked to the Central Intelligence Agency but in the shadow of the guns of Palestinian revolutionaries.'

One entire day of the 4 day conference was devoted to a discussion of the future Democratic Non Sectarian State of Palestine. They talked at length about the Palestinian Revolution and the Jews, saying in many ways that Fateh is committed to build 'a progressive, democratic and non-sectarian Palestine in which Christian, Moslem and Jew will work, worship, live peacefully and enjoy equal rights.'

As Fateh states in its pamphlet *Towards a Democratic State in Palestine* 'The idea is revolutionary, and its implications serious and pervasive. In fact it is so revolutionary that few uncommitted people can believe it, let alone support and work for it. Our hypothesis is that the creation of a democratic, non-sectarian Palestine is both desirable and feasible and that once these two aspects are proven valid, the idea becomes credible. Credibility is very important if people are to be motivated to support the idea and work and sacrifice for it to achieve lasting peace and justice in Palestine.'



cont. next page

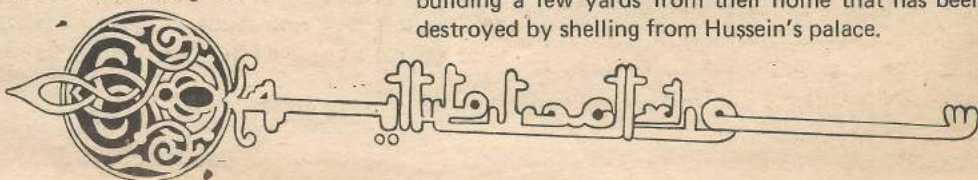
who are Palestinian Jews. That they had been very close. I asked him if they were "fair-weather friends". It took about 10 minutes for that phrase to be translated. (which says something about where it's coming from.)

"NO, NO," he said angrily. "They are workers just like me. They cannot do anything about the situation. Of course they are still my friends."

(His class consciousness and humanism taught me a lot. It made me respect the Palestinian people even more and know once again that the masses of Jews in occupied Palestine have the potential to struggle against the militaristic, racist, capitalist state which presently controls their minds and lives.)

The mother insisted on leading our group down several flights of stairs outdoors to the little underground shelter where the family sleeps at night during the shelling. All the children accompanied us and laughed at the absurdity of their sleeping underground, laughed at their enemies for thinking they could be so easily destroyed.

I think of them everyday now, especially since September 17th when the CIA Jordanian regime began its all out genocidal attacks against the Palestinian people living in Jordan. They lived on a crest of a hill where all guns crossed fire. When I last saw them, September 7th, they showed us a school building a few yards from their home that has been destroyed by shelling from Hussein's palace.





I do not know their names or their address. I clearly remember their faces. The oldest daughter wearing a bright yellow sweater with a white shirt collar peeking through the V neck. Me digging again how beautiful semitic women are/ how they love to wear yellow and orange. My favorite color is orange.

The mother of 7 looked so young. She was full-faced and smiling. Sent out for a cold pepsi for each of us. She told us we could not leave till we drank Turkish coffee. An Arab custom, they told us. When we were getting up to leave, she kept sitting and they all pointed at my coffee cup and fell out laughing. I had been busy talking so I forgot to drink my coffee. We were prohibited from leaving until I finished it.

It made me think about her son's story of her. He told us that whenever there was shelling their mother would lock them all in the fallout shelter and not let them come out till she was good and ready. He said it made him feel like a little boy. When he translated to her what he was saying she laughed at him. We exchanged glances and some words we understood without translation since we are both mothers/ we knew that mothers know best—since life comes out of us we can sense danger most acutely/we value life so much.

I remember a tall heavy-browed commando brother at the conference in Amman. He did not speak throughout the conference. He was silent and strong in his role as peace-keeper and body-guard. Moving through the audience. Hushing the troublemakers. Threatening to throw out the delegate who threw a shoe at the speaker from the UAR. This commando came up to me during a break in the conference and offered me his hand. In slow and solemn English he said 'You are the embodiment of our hopes for a future democratic state of Palestine.'

Embarrassing, yes. But his words are a resting place and a sacred trust for me. They keep me humble. I told him that I had done nothing. That they had done everything by allowing me to visit them, by receiving me with kindness and trust, by showing me their homes, their patience, their revolutionary energy. By caring more about the 'Jewish problem' than the Zionists who want to make us tools of our ancient enemy (imperialistic christianity). The Zionists who want to use us for cannon fodder in occupied Palestine to expand their wealth and power at our expense and the expense of our Palestinian sisters and brothers and the Arab and African peoples. He was not a jiving cat. He didn't say a lot/at least while on the job. So his words/ direct, short mean a lot to me.



Dear Sisters,

I was very interested to see the piece on ethnic consciousness raising by a Jewish woman. Our group, Jews for Urban Justice, has been doing a lot of thinking on that, as the enclosed papers, I hope, will indicate. A number of women in the group have talked about our own experiences growing up as "nice Jewish girls"—the whole Mrs. Portnoy, Jewish mother syndrome, and then the larger question of religious institutions as purveyors of sexism in our society. We are trying to take seriously the question of what revolutionary Judaism might be in that context.

JUJ is a non-Zionist group. We feel that the equation Jew=Zionist which is fostered by the Jewish establishment is dangerous bullshit. I myself (and I don't speak for the group here) am an anti-Zionist and feel that the Israeli state is antithetical to the interests of the Jewish people (including those of the Jewish people who live in it.)

So—two things come to mind—One is that our group would like to participate in the dialogue you have begun, and, secondly, that I, as an individual ex-nice-Jewish girl, would like to, also.

Hoping to hear from you soon.

In sisterhood, with love,

Sharon Rose

Later I met Dr. Shaath who had delivered the address at the conference on the future Palestine and written the pamphlet *Toward a Democratic State in Palestine* from which this article draws much information.

'Dr. Nabil Shaath?'

'Yes.' We shook hands. He continued, 'I heard your speech at the conference. It is important for us to know progressive Jews. I learn from you people and this is how I have developed my thoughts about the future state of Palestine. In the beginning I was very bitter. I lived in Philadelphia for many years. There was much Zionist feeling. I began to think these things in isolation.'

I told him my feelings, that for many years I had sensed the wrongness of the State of Israel, the feeling that we were the same people, that the Zionists are my enemies. But I thought all of this in isolation. I was called a mere mystic, unrealistic, masochistic. I knew that America was not about me, that I came from someplace else and that the so-called complexity of 'Israel' was not really so complex.

That something terrible had happened to Jews in Europe/ even worse than the physical torture and death we have experienced. That something had happened to our humanity/ to our connection with our past, with the human race.

That their goal with our past

That their goal of a future democratic state was/ is the answer I have been searching for, for the redemption of Jews from zionism, from europe, from racism, from chauvinism.

we told each other  
that what we had felt  
intuitively in  
isolation  
was realized  
in each others  
work and writing

We planned to get together and talk more in Beirut after the conference but he had to go to Zambia for the unaligned nations conference. (He got in through Athens. The regular route through Cairo was closed to Palestinians.) Our group had to leave for New York before he returned. I think of him often, also, since the war, since Hussein's open butchery began.

Dr Shaath told us of his hopes for the development of Matzpen (the Israeli Socialist Organization) into a political force which could lead the "Israeli" people to understand the racist, undemocratic government of the Zionist state and to fight for a free Middle-East. He told us of his hopes for the young Israeli high-school students who refuse to go in the army; who demonstrated outside of Golda Meir's house against her greed and chauvinism.

His hopes are vested in us as ours are in him. Not everyone had as revolutionary an attitude as Dr. Shaath. A nurse who had heard about my speech at

the conference told me:

"But you can't expect to accomplish anything. You are so naive. Don't you know the press in New York is controlled by Zionists. I am over 30. I don't believe in revolution anymore ... My best friend in nursing school in Boston was a Jew. We were very close but we never discussed our futures. It is too late for us to win. The Palestinians wasted the last 20 years ..."

We all know people like her here. She apologized to us for the "dirty commandos" in her hospital. Not only were the patients and the hospital immaculate, but the 13 and 14 year olds lying there wounded had a different attitude from their nurse. A young boy nicknamed Che Guevara whose brother had been killed in combat the week before told us that after they won their struggle he would go to help the Vietnamese and come to America and help us.

It is the revolutionary people which could overcome her loneliness and despair. But she and those like her choose to remain outside of history. In whatever part of the planet they live.

A man from Fatah Intelligence asked me "You are Jewish? Who paid for you to come here?" The others laughed and told me in private not to mind him. That intelligence people get so paranoid they can't relax even after the revolution. I dug him anyway.

Abu Selah in South Jordan taught me to say Boker Tov — the Hebrew for "good day." He called me sister. Read my poems. Guided me through their camp. Ahmed Fathi took me to his home in Camp Ein El Helwah. Called me sister. The Girls of Zaharat. (the flowers) taught me their songs. putting their guerilla headress on me. Calling me sister. People all over saying "welcome home. marhaba"

We've been waiting for you.

#### EPILOGUE

I visited a friend in her working class Jewish home in Brooklyn when I came back. This conversation between her parents drifted up the stairs:

Father — "They say the Israelis have the best intelligence system in the world. They have Jews from Lebanon from Turkey from all the Arab countries." My stomach curdled thinking of how the Arabs in Lebanon, the Turks in Istanbul, the people all over had welcomed me as a sister and what horror to think that these nice Jewish parents could take pride in using that trust and faith for me to become a spy.

Mother "Well of course"

Father "You mean cause Jews are smarter?"

Mother "Because they're Jews" long pause. "That's all"

Their daughter said after reading this conversation "One day it all came to me. My mother wants me to be a daughter of Israel and I want to be a sister of Palestine"





## YOU DON'T HAVE TO BE JEWISH TO LOVE LEILA KHALEID

The King had a diamond. It was truly a beautiful gem. But it had one flaw, a large scratch across it. A jeweler passing through the kingdom took one look at the scratch and went to work. A few minutes later he handed the ring back to the monarch. The scratch was now the stem of a rose.

I will try to do the same with the Jewish Liberation Project article that marred the last issue of RAT.

I wrote two drafts trying to mock the arguments, wondering whether E would only equal MC@2, allowing Jews to contribute to the world's culture when Scarsdale was reunited with Golda Meier.

But the heart of the Jewish question is to understand what leads a group of people clearly committed to fighting oppression at some time in the past, to choose to flee from it. And to flee at that to a nation that will no more tolerate cowardice than it will tolerate human rights for Palestinians.

We will leave the question of Palestine, Fateh and the Popular Democratic Front for the Liberation of Palestine speak eloquently for themselves. For the serious student I leave a small beginning bibliography at the end of the article.

What is a goy? A goy is a schvartzah, or nigger, moving into your suburban neighborhood, threatening the value of your mortgage.

A goy is occasionally FDR refusing to bomb the tracks to the concentration camps, but it is never Bernard Baruch, advisor to presidents.

A goy is also Bertolt Brecht, the people of Denmark, in fact any non-Jewish fighter against oppression.

If goys exist, then we must unite not the oppressed but those who fit into our category, oppressor and oppressed alike against them.

What is oppression? If it is being manipulated into playing a role then a revolution is in the class interest of David and Nelson Rockefeller. Did they ever get a chance to choose the lives they lead? Or were they trained to rule in schools like Choate, forced to live in a pool of luxurious blood.

No, the definition provided by the chickenliver nationalists is not oppression. It is the negation of a definition of oppression. When overthrowing, get underneath.

But the Jewish Liberation Project is not into fighting. First they distort and brag about the wrong side of the Jewish people's heritage, the internalizing of the pogroms, the turning inward, the safety of being the Lord's chosen people, waiting peacefully for the first coming of the messiah. Then they argue that there is safety in numbers. If we all huddle together we can escape being fucked over by fucking over the people of Palestine. Why wait till we get to the land of milk and honey, of blood and oil pipelines?

Most Amerikkkan Jews are ashkanazis. European non-semites. We don't look Jewish. We are white if we are not red. The old bromide about them never letting you forget you're a Jew is a lie. "They" will let us forget. They will help us forget.

They would rather we forget the Warsaw uprising, the history of Jewish solidarity with other oppressed.

They would rather we forget that the old woman with the pushcart in the Essex Street Market and the Jewish bakers of Streit's matzoh can have no interest in the continuance of their squalor, even if they stand a rung above their parents who were pressed into the ghettos of Brooklyn and the Lower East Side along with Black emigrants from the Southern Black belt.

They would rather we forget that Albert Einstein was a socialist, and a real socialist, not a 'power now, freedom later' socialist-zionist.

They would rather I forget that my grandfather came to the U.S. to keep out of the Czar's army.

And they would rather we forget that Julio Roldan and Mickey Schwerner died together, though their murderers were separated by six years and a few thousand miles.

Will it be "White and Jewish power" with the Jewish Defense League, or "Every Jew a Macabee warrior against all oppression" with the revolutionary people of the world.

I think most of us will carry on what is worth carrying on in the Jewish heritage.

The only culture worth hanging on to is a revolutionary culture!

Aaron Gypsy David  
Regis Debray School of Communication  
Red Cat Party

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Dear Rat:

I am writing in support of my sister whose article "Jewish Consciousness Raising" appeared in your Anniversary issue. The Women's Movement, the Young Lords the Panthers, I Wor Kuen, have been working to root out the sexism and racism they find in their own houses. I hope that the Anniversary of RAT will mark the beginning of an effort to deal with the anti-semitism which also threatens our movement and those we ally ourselves with.

While our movement and others will acknowledge that sexism and racism exist within them, most seem to feel that a charge of anti-semitism is in some way irrelevant. Yet when I look at the history of European revolutionary movements and see how much the Jews were a part of them; and when I see that when the Jews were later purged from these movements it was always remembered that they were Jews, I feel that the possibility of our own anti-semitism can not be ignored. When our new world is created will I be purged too?

I find myself in great pain over this issue. Women's Liberation has changed my life. But how can I continue in a movement which does not even consider the case for a Jewish homeland and for which Zionism is a dirty word?

I do not understand how this has happened, because Zionism was for decades a radical cause. I fear that the current revulsion against Israel by all those I consider my allies stems from the fact that the Jews were never accepted as Jews by European and American revolutionaries.

I do not blindly accept the Israeli position. I do feel we must distinguish between the PLF's fight against Hussein and the PLF's fight against Israel. I do not think we can gloss over the fact that the position of the Arab world in regard to Israel and its Jewish inhabitants has always been genocidal.

Furthermore, I feel that the creation of Israel from the ashes of the Nazi camps was a revolutionary act, an act of self-determination by a people who had been slaughtered, scattered, assimilated and denied their identity for thousands of years.

It is up to us to deal with the anti-semitism within our movement as seriously as we deal with our own racism, our own sexism.

Yesh banu koach! (Our strength is within us), Edith Pollack member, Plattsburgh Women's Liberation

# How Oppressed

There is a Jewish people. It lives and feels its life across state boundaries, drawing sustenance from the Jewish communities of America, the Soviet Union, Israel, Western Europe, and Latin America. It lives and feels civilizations.

But in America, the Jewish community has suffered from the American Empire a deep oppression so subtle and so debilitating that it has felt to many Jews like victory. That oppression is the cracking of the community, the splitting of "The Path", the isolation and the separation of religious Judaism from cultural Judaism from political Judaism from economic Judaism from familial Judaism. The categorization of a People into boxes, precisely because a whole People would threaten the Empire but a set of separate boxes would not.

To much of the Movement that during the past decade has risen to struggle against the American Empire, defining as "oppression" what we have just described may seem peculiar. There are so many more naked oppressions: the genocide of Vietnamese, the subjection of Blacks, Chicanos, Indians, and women, the exploitation of workers, the poisoning of the air and water. Yet we believe that in a sense the ultimate oppression, the one that even the most reformist ruling class would boggle at removing, the last-ditch defense of the powerful against the rising tide of popular anger and assertion, is the cracking of community, the splitting of the Path into a maze of category boxes.

This does not mean we want to restore the Jewish community as it was 200 years ago. The Jewish tradition has incorporated constant transformation. The Path has been a way forward--- not a paralysis. We seek a new Halacha, not the old ones. There is much in the tradition that was either a corruption of its best sense, or a failure to raise to new possibilities. We shall try to avoid both--- knowing, of course, that whatever we create will not be perfect. We call upon the Jewish People to free itself by joining in alliance with others to abolish the American Empire that now oppresses the Jewish People and many other peoples at home, and much of the human race outside. We call upon the Jewish People to join the task of creating a democratic communitarian, libertarian, and socialist society in Amerika. We believe that a fully socialist society will be one in which many self-governing communities are able to end the alienations of mind from body, of politics from economics of spirit from work, of individual from collective--- and thus to create the new, unalienated person. We believe that among these communities a liberated Jewish People will joyfully take its place.

For the complete paper write:

JWS FOR URBAN JUSTICE  
P.O. BOX 119162  
WASHINGTON, D.C. 20036

Printing the article on Jewish Oppression in the last RAT has confused many about our position on the Middle East as the responses show.

Obviously we have to clarify:

We as women find it important to explore all forms of oppression that we have internalized, to no longer ignore, or even hate parts of ourselves but to be in touch with all the forces that have shaped us.

Hence the need to spell out the oppression as Jews, especially as Jewish women.

However, we do not agree with the author of the article that Zionism, i.e. a Jewish State, is the logical conclusion to resolve that oppression.

On the contrary, we see the State of Israel that tortures Palestinian women men and children, drops napalm on civilians, bombs hospitals, systematically drives Palestinians out of the territories it occupied since 1967--- rather as a continuation of the oppression of the Jews. American Imperialism uses the Jewish establishment as cops to suppress the liberation struggle of the Palestinians

that threatens U.S. strategic and economic interests. (The U.S. controls a major part of the oil resources of the Middle East: 1/2 of the total \$4 billion U.S. trade surplus in 1967 came from the Arab world. It is Middle East oil that also fuels the war in Vietnam.) The persecution of Jews that is largely responsible for the development of Zionism, drove them right into the arms of imperialist powers Britain and America who used Zionism as a welcome tool to create an outpost in the Middle East. These historical facts cannot be obscured by the socialist and utopian outlook of the early Zionist leadership who chose to "overlook" the need of the people who were living and working in Palestine, but rather approached the British, Zarist and Ottoman governments to negotiate for a Jewish homeland.

We fully support the struggle of our Palestinian sisters and brothers for a liberated Palestine that would be a home for both Palestinians and Jews, a democratic secular non-discriminating state.

the rat collective



During the occupation of an abandoned welfare building on the Lower East side, women conceived of a Food Conspiracy. It never got a chance to get going because the city called the pigs on the women and boarded up the building. The idea behind it was to provide women with an alternative way of getting good, fresh, healthy, cheap food. Even more important is the knowledge we've been gathering about nutrition and how the system provides us with everything but good nutrition.

One of the demands of the Womens Movement has been for control over our own bodies. For us, part of this means demystifying the advertising we are bombarded with daily. We are beginning to care about how and what we eat, no longer neglecting ourselves. This makes us like ourselves more and feel like whole and alive beings.

Women are traditionally responsible for purchasing and preparing food. It is women who are forced to pay exorbitant, inflationary prices, while the food industry reaps profits off us. In addition to being overpriced, the food offered us has little or no nutritional value, lacking the vitamins and minerals needed. It is chemically treated with cancer-producing dyes, preservatives, fake hormones and other poisons. We are victims of ripoff supermarkets, dishonest advertising, wasteful and polluting packaging.

Every week we go to terminal markets and wholesale distributors to buy what we need for next Saturday's selling. We get organic foods like rice, grains, nuts, oils and also non-organic foods like dairy products, fruits and vegetables. We are getting in touch with organic farms. Some of us are even considering working on one this spring and summer.

It hasn't always been easy for us, but it's been fun. Most of us have never dealt with wholesale-retail food system before, but we've worked it out. Some things do keep us from functioning as well as we'd like to. One thing is the lack of a permanent site. The other is a need for cars, buses and trucks and more sisters. The lack of a storefront has had us moving from one location to another. This has kept us from expanding into selling other products. We desperately need a more permanent place, for one or more days a week on the Lower East side with a refrigerator. Cars, buses or a truck are needed to carry food from market. PLEASE, please anyone who knows of a storefront, car or is just interested in helping, sharing experiences or recipes please contact RAT at 2284460 or some of us at 5960937.

We would also like the people who buy from us to maybe place orders a week in advance, so that we know what to get for each week. Then we know what to get for each week. We also wouldn't run out of food and would know what people want to purchase. Most of all the Food Conspiracy has provided us with a way to reach many women. Food is really basic to our lives and in talking to women about food, we explore where, how and with whom we shop, cook, eat and live, we get to know lots of women, share our lives. Its very exciting!

**5th STREET WOMEN in exile FOOD CONSPIRACY**

Women interested in aiding negotiations for return of 5th St. Building meet Thurs. March 11, 10am at Board of Estimates located in City Hall building. For more information call 674-6247. Regular Friday night 5th St. Bldg. meetings held at 69 2nd Ave (4th St.) upstairs at 8pm. COME -







The act of refusing to pay war taxes concretely affirms the position that individuals must not comply with immoral and illegal acts of governments. It is a direct, peaceful confrontation between citizens and the government, and creates one more problem the government must contend with as long as its present militaristic policies continue.

Resisting of war taxes is another way of saying NO to the killing and destruction in what has now become the longest war in US history, and of resisting a government that is repressing dissent and ignoring serious social deterioration.

Many thousands of people - in all parts of the country - are deducting this 'war' tax from their telephone bills. In virtually every case telephone companies have assured the refusers that their telephone service will not be interrupted. The phone companies usually treat refusal as a matter between the individual and the government. In some cases they have even called to remind a customer that on the bill he has just paid he has forgotten to refuse the tax.

**DON'T  
PAY WAR  
TAXES**

In virtually every case telephone companies have assured the refusers that their telephone service will not be interrupted. The phone companies usually treat refusal as a matter between the individual and the government. In some cases they have even called to remind a customer that on the bill he has just paid he has forgotten to refuse the tax.

The telephone companies report to the Internal Revenue Service that the tax is not being paid. The IRS eventually sends the tax refuser several written demands for the unpaid amount and usually pays him a visit.

When these measures fail to get him to pay up, the IRS finally attempts to seek out a bank account or salary check to deduct the unpaid amount plus up to 6% interest.

Since 1946, the U.S. Military has received one TRILLION dollars - 1/10 of this, or one hundred BILLION dollars (\$100,000,000,000) has been spent on the Vietnam War. (Figures based on 'The Budget in Brief', U.S. Gov't. Printing Office).

The Nixon administration claims that 41% of its budget will be spent on 'Human Resources', 36% on national defense, but it lumps trust funds such as Social Security, veterans' benefits, even the cost of the Selective Service System, under 'Human Resources'. Minus defense costs, only 17% of the proposed budget will go for 'Human Resources'.

Thousands of Americans are fed up with paying for wars, graft and waste. They are refusing to pay all or part of their federal income taxes. Many of them are giving the equivalent of the taxes to community projects such as day care centers, community clinics, etc.

## IRS Raided

### WHAT YOU CAN DO

- 1) File a return showing tax due but refuse to pay all or part of the tax.
- 2) On the 1040 form, Line 17, 'Less Adjustments', take off that percentage that went for military expenditures.
- 3) Don't file a return.
- 4) Claim so many dependents on your W-4 form that no tax is withheld, then file and don't pay.
- 5) Instead of the W-4, file the W-4E, which will enable you to have no federal taxes withheld.
- 6) Don't pay the 2½ income tax surcharge.
- 7) Don't pay the 10% telephone excise tax.

Thousands are already engaged in these illegal acts of peaceful, conscientious civil disobedience. As of January, 1971 no one has yet been imprisoned.



### NOTES FROM THE FAMILY TRUST

As the RAT goes to press, bonds are being purchased to bail Sharon Krebs and Joyce Plecha out of the Women's House of Detention. They have been in jail since Dec. 4th on charges of conspiracy to firebomb a First National City Bank branch at 91st and Madison. Only Robin Palmer of the family 6 remains in jail. He is in the Tombs, and the Family Trust is trying to raise his \$60,000 bail ransom.

Claudia Conine and Chris Trenkle were released on January 27th on bail of \$10,000 and \$15,000 respectively. Marty Lewis got out on Feb. 4th on \$15,000 bail.

Joyce's bail was \$10,000, and Sharon's \$5,000 (This was the lowest of the six probably because Correction officials felt that Sharon was tight with many angry sisters at the Women's House of D.)

A double bail benefit will happen Friday and Saturday nights, March 5th and 6th, uptown and downtown.

The first night will be held at Loeb Student Center at NYU Washington Square and is co-sponsored by the Family Trust and the Courant Computer Defense Committee.

The second night will be held in Earl Hall at Columbia and is being planned by the Family Trust and the new American Tea-party. (Remember the Townhouse - March 6, 1970.)

Music and other conspiratorial activities will last from 7p.m. until 3a.m.; contributions are \$2.

Elephant's Memory and the Children of God will play both nights.

Others who will appear include rock musicians Billy and Charles, folksingers Will Street and Cliff Curtain, mideastern dancer Najma, and others. Surprises too.

(An earlier benefit, publicised in the last RAT and planned for Feb. 14th at the Electric Circus, didn't happen because the Electric Circus management wanted *mucho* profits and wouldn't let it happen unless a BIG NAME band played to insure a big gate. No, folks, The Grateful Dead couldn't make it. Neither could the Chambers Brothers. Nor any of the other fatcat male superstars of rock.

(On the other hand, Elephant's Memory and the Children of God long have been playing for the people at benefits and in the streets. *free!*)

Come sign the People's Peace Treaty, smoke the people's peace pipe, and free our family.

The Family Trust  
c/o Lubell, Lubell,  
Fine and Shaap  
103 Park Avenue  
N.Y. N.Y. 10017  
245-3575 or 76

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## OPERATION NEVADA

Under the orders of a man - George E. Miller - the Nevada Welfare Dept. has either cancelled or drastically reduced payments to 51% of that state's recipients--all women. The "justification" offered by Miller, the state's welfare director, was based on a random audit of welfare recipients, conducted in February, 1970, which according to the state revealed that 50% of the recipients sampled had given false information concerning their eligibility for welfare.

Mrs. Johnnie Tillman, chairwoman of the National Welfare Rights Organization, declaring Nevada a state of emergency, along with Mrs. Ruby Duncan, chairwoman of the Clark County WRO and recipients from 40 states are sponsoring "Operation Nevada" to confront the state's repressive actions against Nevada's poor.

"Operation Nevada" got a restraining order issued against Miller, who as of October, 1970 ordered the termination of 3,000 people's payments and reduced the payments of 4,500 people without benefit of a fair hearing. The ruling set down three requirements:

None of these requirements have been met by the state. In some cases recipients received their notice of termination five days after their regular check day. None of the termination notices mentioned how recipients could request a fair hearing. In addition, recipients were visited by caseworkers who coerced some into signing forms waiving their right to fair hearings.

Knowing not to trust the courts to handle matters of state injustice, recipients, have started the mass "Operation Nevada" campaign by contacting as many people as possible to inform them of their basic right to a fair hearing and to set aside any fear that caseworkers have instilled in recipients not to request a fair hearing.

Other lawyers are waging a two-pronged legal battle against Director Miller and the welfare department, charging the state welfare department with violation of the due process clause of the 14th Amendment, and has been filing a suit to show cause why Miller should not be held in contempt for not obeying the court's restraining order and allowing the wanton violation of poor people's rights.

After weeks of organized door-knocking, more than 400 recipients turned out for a mass meeting and demonstration to present six demands to the Clark Co. welfare director, Vincent Fallon. Fallon refused to meet any of the demands, although he begrudgingly did agree to give the NWRO the Nevada Welfare Manual.

In conjunction with the mass organizing campaign in Las Vegas and Reno, teams of lawyers and law students are helping with the legal aspects of the terminations.

The following week, on February 16, 1971 as promised, 300 welfare recipients reappeared at the Clark County welfare office wanting an answer to their demands. Fallon stood in the waiting room door flanked by two burly pig-buards and tried to joke with the welfare recipients. After much undue rhetoric Fallon promised service to all those local people "going through the proper channels", but refused "to bow down to persons from out of state."



Expecting this to be his answer, Mrs. Duncan issued a statement calling for a march on the Las Vegas Strip, March 5 and 6 and again on March 13, and 14 if the demands have not been met. The nationwide call will focus attention on the fact that Las Vegas and Reno--America's Playgrounds--are a welfare recipients' nightmare. More than \$600 million passed through Las Vegas last year with not even a small percentage of that amount directed to welfare recipients.

The nationwide call for help can only be successful if it does not fall on deaf ears. Mobilization of the masses in the streets at this point seems to be the only answer. The legal groundwork cannot win the victory alone. For further information contact:

Clark County Welfare Rights Organization, 900 W. Bonanza Road, Las Vegas, Nevada. Phone: (702)648-0012 or 648-0013



P.22

happy birthday  
snuggles

STILL AVAILABLE

**Kozmic DUST**

VISIONS IN A BOTTLE IN A CAPSULE

PRICE  
CUT 50%



RETAIL 25¢  
WHOLE \$12 for 8 dzn

Wholesale to groups of individuals  
ordering ten or more caps at 12¢ each

PLUM, LIME, PINK, BLUE plus new colors.

**Gill Physics Co.**

80 Evans St.

BOSTON, MASS. 02124 #617-825-3252

↑ This you call an advertisement?  
Ridiculous!

(Two talents)  
To Lois

THE ORIGINAL



To read this ad hold paper upside down

**Sisters:** We haven't checked this service out. If when you call them they attempt to rip-you-off for bread refuse to deal with them. Call the Abortion Project 691-2063 and tell them what you've learned abt. These people. The Abortion Project will help you.

**IF YOU NEED SOMEBODY TO TALK TO, CALL US ANYTIME**  
AT (212) 371-6670 or (212) 759-6810  
AVAILABLE 7 DAYS A WEEK / STRICTLY CONFIDENTIAL  
**WOMEN'S PAVILION INC.**  
515 Madison Avenue New York, N.Y. 10022  
If you, or a friend, are seeking an abortion, the Women's Pavilion Inc. can help you.  
Call us now (collect, if you wish) and one of our dedicated staff will answer your questions about placement in accredited Hospitals and Clinics in New York City at low cost.  
It is advisable to call us as soon as possible after you learn you are pregnant. In many cases, the cost can be very low, and you can arrive in New York City in the morning and be on your way home that evening. We can also help you with airplane and other transportation arrangements.

**ABORTION  
QUESTIONS?**





## GAY BLACK SISTER FIRED

Devita Davidson is a Gay Black sister. She was fired from her job at the Brooklyn Central Rehabilitation Center for Addicts, two weeks ago. She was told after two weeks of a three month training program that her work was not adequate; and that her lateness and personal condition (being gay) forced them to dismiss her. She immediately contacted RAT and was given the phone number of the Law Commune, and was told to ask for a woman lawyer. She contacted the Law Commune and after explaining her problem was told there was not enough evidence in her favor, and that no lawyer there could possibly handle her case. Then they gave her the phone numbers of several lawyers that do handle such cases; but none of these lawyers seemed to feel her case merited any consideration. Devita knows she was fired for being gay because her supervisor told her his action was based on information learned from the cook. "And that [being gay] is the only thing I told him [the cook], because he kept bothering me and wanting to know why I didn't dig on him. So I told him 'listen mothafucker, women is my stick!'"

But the sister was not fired solely for being gay. She felt an urgency to speak out against the inhumane treatment of the residents at the Brooklyn center—and this too caused a lot of shit to fall down on her. "They [the residents] were treated like prisoners, like shit; and I know that scene. I been there twice." The Brooklyn center is a branch of a larger center and has been operating for only one month. The so called residents are transferrals from prisons, hospitals, and some have voluntarily committed themselves for treatment. The "residents" are 90 % Black and Puerto Rican and the staff is 90% white. Any inmate that seems in the least militant or in any way opposes the white pigs are put in solitary confinement. In fact when Devita started working there the men knew she was a friend and started to confide in her about the horrible conditions; and when she spoke out against this new type of prison system, she was threatened with bodily harm. The "residents" reported to Devita that they were not allowed to read newspapers; they can talk only a few hours a day to other "residents"; no constructive physical or mental activity is encouraged; and the least infraction

of the white man's impromptu rules results in a serious beating or solitary confinement. Thompson, the head security guard, is a super pig. He has handed down instructions to all the men under him to cooperate with his way

of doing things, or else lose e The manager of the Center is a pig called Jenkins. Several times these conditions were brought to his attention by the "residents" as well as Devita, and when she threatened to expose what she had seen, she was immediately fired.

Devita is seeking some type of justice for herself and for Black and Puerto Rican brothers in the Brooklyn Central Rehabilitation Center. The brothers there admitted to Devita that being dependent on drugs is bad; but even living half dead on the streets is better than living half dead in this new and harsher type of prison.

The sister has finally gotten a lawyer - but still has no job. The lawyer is in Newark and has refused to come to the city, so Devita must truck back and forth "to build up the merits" of her case.



P.23.

## VOICE TRACKING

Due to the emotional atmosphere surrounding the case, the defense attorneys have entered a plea for a change of venue (location of the trial). This motion has been denied and will be brought up again. We are strongly opposed to this motion, which if granted could remove Connie from any base of support she might already have.

Despite the serious nature of the charges, the evidence presented by the prosecution in pretrial hearings has been of extremely questionable validity. The prosecution is basing its request for arraignment on the matching of a voice-print of Connie's to the one on the night of the shooting. However one voice can make two quite different prints and separate people can give very similar prints.

Last May the St. Paul Police Department received a phone call requesting emergency transportation to the hospital for a pregnant woman. When Patrolman Sackett arrived at the house he was shot and killed from ambush. The phone call was a hoax because the address police were called to belonged to an elderly couple.

An eighteen-year old Black woman, Constance Trimble, is being held in Ramsey County jail in lieu of \$50,000 bail, on charges of murdering this St. Paul policeman. Bail in this amount has effectively stifled her capability for organizing her defense.

But the excessively high bail is not the only condition of her imprisonment that we view as unjust.

Especially deplorable is the fact that she is not being permitted to see her fifteen month old child. She has developed eye and kidney infections, and little is known by anyone (including her lawyer) about the medical attention she has received. These conditions are not unique to Connie; they are hardships imposed on all female prisoners.



For example, at a recent hearing, a defense expert, a professor from California, testified that one of his students had made a recording of the words used in the hoax phone call. Her voice-print matched the original even more closely than Connie's. Twice before, in New Jersey and California, voice-prints have been ruled as inadmissible evidence.

On request of the police, Connie's welfare worker called her into his office on the pretext that more information was needed to determine her welfare status. A call was then made by Policewoman Carolyn Bailey, posing as a welfare statistician, to obtain a tape of Connie's voice.

We know that the St. Paul Police Department was under tremendous pressure to make arrests in connection with this case. Their target was a group of people working for human liberation. Prior to her imprisonment, Constance Trimble worked with a group of young Blacks in St. Paul doing community organizing, the Inner City Youth League (ICYL). In recent months, the St. Paul Police Dept. has moved to frame other members of the same group.

There are several ways we can work to demonstrate our solidarity with Constance Trimble.

We believe that women together can mount a campaign to make it possible for all female prisoners to maintain contact with their children. Women can help find people who will place their property (homes, cars, etc.) as collateral for the \$50,000 bail (and even then we would have to raise \$5000 cash for bondsman fees). Expert witnesses in linguistics, ballistics, spectography, etc., while automatically available to the prosecution, must be sought out and in most cases paid for by the defense.

The conflicting testimony of expert witnesses during the preliminary hearings, and the present inadequate development of techniques for sure identification of voice-prints, lead us to believe that this evidence is totally unreliable.

During the pretrial hearing relatives and sympathizers of the Sackett family and the police appeared in the courtroom in numbers; during the actual trial, women should be present in sisterhood with Constance Trimble. We have asked ourselves why we, who are oppressed ourselves, should undertake work on another Black political trial, work which in the past has been not only unfruitful, but has detracted from organizational activity around our own oppression.

We see the defense of Connie Trimble as a focus around which will grow an implicit alliance between the Women's Liberation movement and the Black Liberation movement, similar to the alliance that developed between white and Black women in New York around the Joan Bird campaign. Here, as there, we can cut across racial lines to help Black women see both the necessity of a feminist movement for themselves, and to demonstrate to ever larger numbers of people the potential strength of sisterhood. To forge these alliances is to thwart the divide and conquer strategy of oppressors everywhere.

CONTRIBUTIONS CAN BE SENT TO: c/o The Women's Action Committee Box 7193 Powderhorn Station Minneapolis, Minnesota 55407



# PEOPLES PAGES

## Newsreel Liberation Films

MUSEUM-729 BROADWAY-WEDNESDAY,  
MARCH 3, 7:00-PALESTINE WILL WIN-  
STRUGGLE FOR SURVIVAL (VIETNAM) &  
MOZAMBIQUE... FRIDAY, MAR. 12, 7:00-  
PALESTINE WILL WIN, THE GIRLS FROM  
TELECOMMUNICATION STA. #6 (VIETNAM)  
ISLE OF YOUTH (CUBA)

PREMIERE OF "THE WOMEN'S FILM" \*  
SAT. MAR. 6-5:00 & 7:00-304 BARNARD  
HALL-17th ST. & BROADWAY-(\$1.00)  
\*MADE BY SISTERS IN S.F.-BLACK, CHICANO  
& WHITE WOMEN RAPPING OF FAMILIES,  
JOBS and LIBERATION...

## YOUNG LORDS

ARE PRODUCING A LATIN NIGHT  
AT WGBH'S FREEMUSIC  
STORE. THERE WILL BE  
SEVERAL BANDS, POETS,  
PERHAPS A MOVIE ON  
PUERTO RICO.  
SAT. MAR. 6-  
WASH. SQ. METH. CHURCH  
138 W. 4th ST. - 8:00.

ORDERS FOR THE  
FIFTH ISSUE OF  
A JOURNAL  
OF FEMALE LIBERATION  
TO: CELL 16  
16 LEXINGTON AVE.  
CAMBRIDGE, MASS.  
02138

## VENCEREMOS BRIGADE

FUNDRAISING BENEFITS  
FOR THE 4th BRIGADE  
FRI-MAR. 6-  
THIRD WORLD POETRY,  
MUSIC, SONGS

{ TOBACCO ROAD  
W. 22nd St + 10th  
9pm on contrib \$1.50 adv  
\$2.00 door

FRI-MAR 12-DANCE  
ST. PETER'S CHURCH  
SAT. MAR 13-BENEFIT  
CASA DE LA AMERICAS.

## Staten Island WOMEN'S CENTER

273-7078  
P.O. Box 60  
Staten Island, N.Y.  
10301...  
Friday, from 7pm.  
Sat. & Sun. from Noon

## DON'T BANK ON AMERIKA

HERE'S \$6 for a ONE YEAR SUB  
[which I'll start receiving as soon as you lazy  
women type yer stencils up]

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

ZIP \_\_\_\_\_

RAT-241 E 14 St, New York 10003.

USE THIS COUPON  
to open  
your account  
BY MAIL-  
and get your  
FREE GIFT

## March 27th

WOMENS STRIKE COALITION  
MARCH TO ALBANY ABOUT  
ABORTION LAW  
118 East 28 Street  
989-0260-1

## MORE INFO. on VENCEREMOS BRIGADE!!

Fundraising to get to Cuba  
Tues. March 2 (TONIGHT!)  
CUBAN FILM  
"Compañeros y Compañeras"  
7pm, 9pm Lehman Aud.  
Altschul Hall at  
Barnard College contrib \$1.50



## BLACK WOMEN GROUPS — BEING FORMED —

BASIC BLACK WOMEN (BBW) INVITES  
YOU TO JOIN DISCUSSIONS ON BLACK WOMEN'S  
AWARENESS AT GAY COMMUNITY CENTER AT  
6TH. AVE. & 3RD. ST. — TUESDAY-8P.M. IN THE  
WOMEN'S LOUNGE — 475-9687.....

## ! ARTICLES NEEDED!

BBW needs PROSE, POETRY & THOUGHTS about  
being a Black Woman in this country, to be  
published in a new pamphlet. Submit to:  
BBW % CATHY PITTS BBW % DEVITA DAVIS  
P.O. Box 992 P.O. Box 9147  
Peter Stuyvesant Sta. Newark, New Jersey  
New York, N.Y. 10009- 87104....

Washington Irving H.S. gives free  
lipreading classes Monday.  
Tuesday, Wednesday 6:30-8:30  
in Rm 701.~

♦ NEW YORK UNIVERSITY DEFENSE COMMISSION  
DURING the STUDENT STRIKE in MAY, NEW YORK  
UNIVERSITY STUDENTS & PERSONS of the COMMUNITY  
OVERTOOK the COURANT INSTITUTE, HOUSING a 3.5  
MILLION \$ ATOMIC ENERGY COMMISSION COMPUTER-  
DEMANDS WERE FOR REPARATION to the BLACK  
COMMUNITY of \$100,000 BAIL FOR A MEMBER of  
the N.Y. PANTHER 21-INDICTMENTS WERE GIVEN  
of ATTEMPTED GRAND LARCENY by EXTORTION AND  
CONSPIRACY to COMMIT GRAND LARCENY-TRIALS  
BEGIN in MARCH-MONEY IS NEEDED! CONTRIBUTIONS  
FOR DEFENSE TO: JEFF MELISH-  
176 DEAN ST.  
BROOKLYN, N.Y. ♦





## Lollipop Power

is a women's collective that writes, illustrates & publishes books to liberate children from sex stereotyped roles.

P.O. Box 1171  
(Chapel Hill, N. Carolina)  
27541...



### WOMEN'S LIBERATION SONGS OF PAST AND PRESENT

March 8 - ORDERS \$3.00  
SEND ORDERS OR SONGS TO  
SONG BOOK - WOMEN'S HISTORY  
LIBRARY  
2325 OAK ST. BERK. CALIF.  
94708



### BENEFIT - WOMEN'S DANCE

WOMEN'S CENTER + RAT  
MAR-20 - ST. PETER'S CHURCH  
23rd St + 9th AVE  
5 P.M. - MUSIC, VOLLEYBALL,  
FOOD, FILMS, DANCE  
SISTERS NEEDED TO HELP  
CALL WOMEN'S CENTER  
691-1860  
OR RAT  
228-4460

### LESBIAN SISTERS

THE RATGAY  
CAUCUS WANTS  
POEMS, STORIES,  
PLAYS, PHOTOS,  
DRAWINGS, FOR A  
LESBIAN LIT BOOK

### CUBAN FILM - "MEMORIAS"

AT THE CENTER FOR CUBAN STUDIES

MAR-1-2-3 midnight

AT THE NEW YORKER THEATRE

IT IS A FILM ABOUT A  
MIDDLE CLASS MAN AFTER THE  
REVOLUTION WHO CAN'T EITHER  
LEAVE THE ISLAND OR COMMIT  
HIMSELF TO A COLLECTIVE OR  
THE NATIONAL GOOD.

BERNADETTE DEULIN

will be at N.Y.U.

Law School

7:30 - SUN - MAR. 7 - \$1.50

### DROP-DAY

AS PART OF THE EFFORT TO  
LIVE A FREE LIFE IN THE FACE  
OF REPRESSION, WE, SOME PERSONS,  
HAVE DECLARED AUG. 6th THE 1st.  
ANNUAL DROP-DAY CELEBRATION AT THE  
WHITE HOUSE IN WASHINGTON, D.C.

AD HOC DROP DAY COMMITTEE

HERSTORY: FOR WOMEN WHO WANT TO  
CONTRIBUTE THE BITS THEY KNOW  
ABOUT WITCHES, AMAZONS,  
SUFFRAGETTES, FEMINISTS AND  
POPE JOAN (480 A.D.) SHOULD COME  
TO THE WOMEN'S CENTER

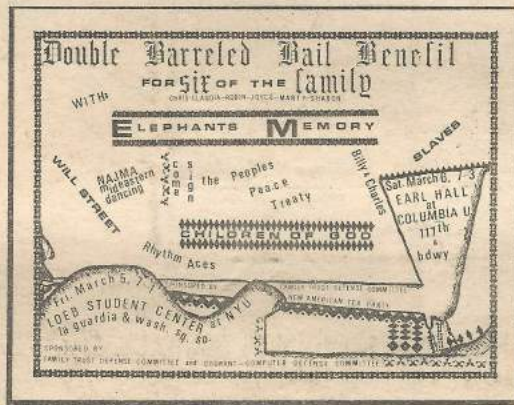
36 W. 82nd St  
on MARCH 31st AT 7:30.  
691-1860.

### ITS ALL RIGHT TO BE WOMAN

THEATRE. A GROUP  
OF 11 WOMEN WILL PERFORM  
PLAYS FROM OUR LIVES, CHANTS  
CRANKIES, DREAMS, SONGS  
AND FANTASIES. FOR SHOWS +  
WORKSHOPS. CALL GRETCHEN  
663-5999, SUE + MARCIA OR 40652



Performance  
Wed. MARCH 24th  
8pm.



12 NOON  
**OPEN HOUSE: MARCH 13th**  
Women's Center: POETRY, THEATRE, f's S's  
by & about us.





# SPRING

- March 8 International Women's Day  
for more information call RAT: 228 4460
- March 13 Mass people's action to :  
Support Bobby and Erica, New Haven, Connecticut  
for more information, call Panther Defense Committee  
Tel. 212 228 7745
- March 21 Actions commemorating the  
Massacre de Ponce, Puerto Rico (1937)  
for more information call: YLP 427 7754
- April 2-4 Martin Luther King Commemorative Actions  
against War, Racism and Poverty
- April 10 Women's March on the Pentagon  
for more information call West Side Women's Center  
874 6696
- April 24 Assembly, Washington D.C.  
National Peace Action Coalition  
for more information call: NYPAC 212 924 0894(5)
- May 1-5 Massive Assembly in Washington, D.C.  
People's Coalition for Peace and Justice  
First Anniversary of Cambodia, Kent and Jackson  
May 1 Festival of Life (Rock Festival)  
Training workshops for non-violent direct action  
and People's Lobby  
May 2 MASS DEMONSTRATION  
May 3-4 People's Lobby  
May 5 Moratorium on "business as usual"  
Non-violent direct action
- May 16 GI- Civilian Solidarity Day

# IS

# HERE!

**SPRING DEMONSTRATION**

The two dates April 24th and May 2nd that are proposed by the two different coalitions for a mass rally in Washington reflect the division in the anti-war movement that dates back to last year's May rally and was responsible for the break-up of the new Mobe and formation of the two present coalitions: the National Peace Action Committee (NPAC) and the People's Coalition of Peace and Justice (PCPJ)

While the NPAC favors a one-day massive legal disciplined orderly march, that is to center on one demand, immediate and unconditional withdrawal of US forces from Indo-China and an end to the draft, the PCPJ sees the mass rally as an organic part of a protracted struggle that emphasises the issues of poverty and repression as well and calls for a massive civil-disobedience.

The NPAC that is said to be largely dominated by the Socialist Workers Party claims that a multi-issue rally as well as civil disobedience will alienate groups like the fifty Unions who have already agreed to April 24th.

The PCPJ on the other hand feels: mass rallies are just an expression of opinion and we must move to action. They feel that their demands-

- \$5500 guaranteed national income for a family of four
- free all political prisoners,
- as well as-
- immediate withdrawal of the troops and an end to the draft-

will mobilise people on the grass-roots level.

Plans of the PCPJ for a sustained struggle includes-Nation-wide local action, April 2nd - 4th on issues of social justice with specific support for National Welfare Rights.

- boycott of lettuce( United Farm Workers)
- tax-resistance
- hunger marches
- vigils at city prisons.
- people's lobby (urging government employees in Washington to sign the Peace Treaty)

As Rat goes to press we hear that the PCPJ met in Washington to discuss a proposal to the NPAC for a joint sponsorship of April 24th. That means that the actions planned for early May will be moved back to late April.

This Saturday March 6th, there will be a planning conference on non-violence and the Spring Offensive at the Washington Methodist Church, 10am- 4 pm with speakers from NY PAC and the PCPJ.

Rat 26



**BENEFIT for the  
PALESTINIAN REVOLUTION**  
sponsored by the Arab Students in cooperation with members  
of the Amerikkkan anti-imperialist movement  
Revolutionary films, poetry  
Arabic food, songs, music, and dancing  
7 p.m. on at Museum, 729 Broadway near 8th st.  
proceeds go to the Palestinian Red Crescent Society  
(a Revolutionary Health Organization)  
tickets \$2 at Museum tel. 475-9854

## How To Fix A Toilet

### HOW TO FIX A TOILET

Simple plumbing is something many women don't do because it's "men's work" or seems a complicated task. The *Up From Under* collective wants to show this isn't so.

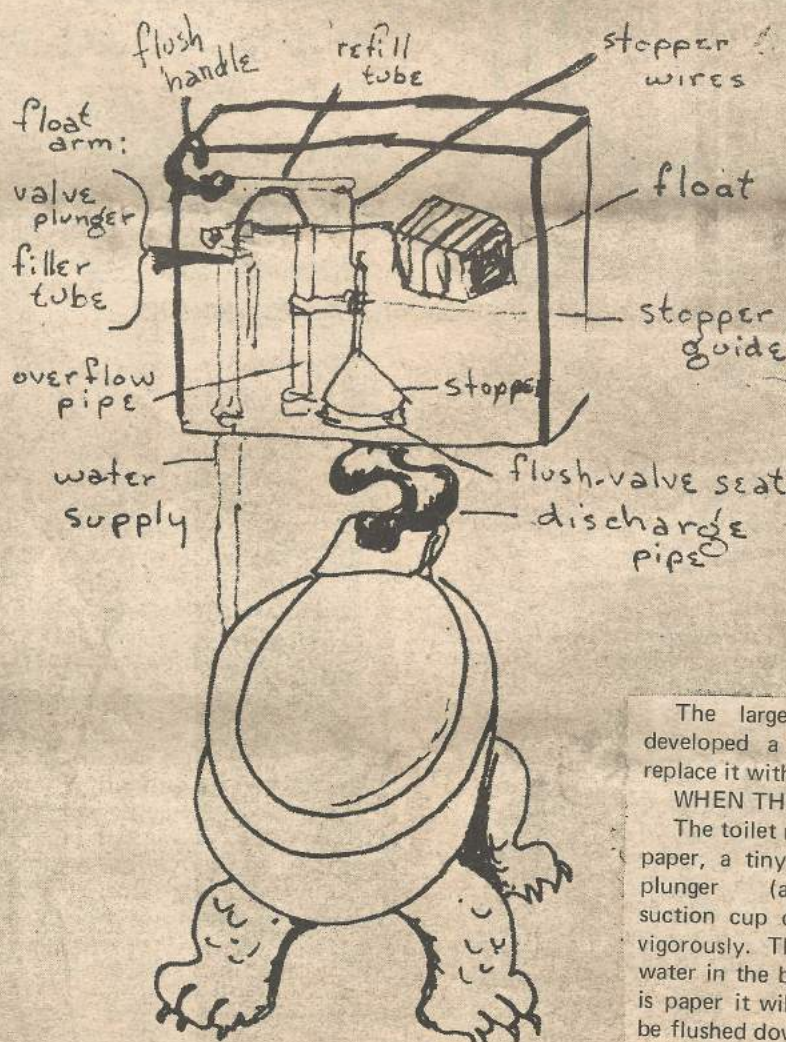
#### HOW A TOILET WORKS:

The toilet is a faucet that would run continuously if it weren't shut off by the large metal float. When enough water is in the tank, the float has risen to a certain level and the rod holding the float shuts off the faucet. When you push the handle to flush the toilet, the small rubber bulb drops back over its hole, holding the water in the tank again. Unless the bulb fits snugly in the hole, the water may run a little. This is why jiggling the handle often puts the bulb in the right place and stops the running. slimy from the rusting of the metal and rubber fixtures in the tank. Nothing from the toilet bowl goes into the tank. It can be cleaned the same way the toilet bowl is cleaned. In any case don't be afraid to put your hand in the water.

#### WHEN THE TANK WON'T FILL WITH WATER AND THE TOILET RUNS CONTINUOUSLY AND WON'T FLUSH:

The rubber bulb at the bottom of the tank acts as a stopper to keep water in the tank. If it is worn and has developed a hole, it is easy to replace. Buy a new bulb in the hardware store, screw off the old bulb and replace it with a new one.

#### WHEN THE TANK DOES FILL WITH WATER BUT RUNS CONTINUOUSLY:



### FAMILIES MOVE

Over the past 10 days, families from the Broadway Central and the Kimberly hotels have been involved in two squats in the same building. They also disrupted a service at the church which is one of the sponsors of the building they occupied. Several arrests were made.

### AND A FAMILY LOSES

TYRONE HOLLAND - one of the children living at the Kimberly Hotel was killed last week when he fell through a faulty elevator door.

The large metal or plastic float may have developed a hole. Screw off the worn float and replace it with a new one from the hardware store.

#### WHEN THE TOILET OVERFLOWS:

The toilet may be stopped up with too much toilet paper, a tiny toy, a piece of cardboard, etc. Buy a plunger (also called a plumber's helper). Place suction cup over hole in toilet and push and pull vigorously. The suction works best when there is water in the bowl. Do this several times. If the object is paper it will be shredded by this activity, and can be flushed down. If the object is a toy or cardboard it will have to be taken out of the toilet when it appears in the bowl.

Reprinted from *Up from Under*



Dear RAT:

Just read your Women's Takeover Anniversary issue, including your call for cash at the end. Here's a little \$\$ and I'll try to send something to you every month as long as I can. Your paper is the blood running through my veins—may you stay hot and circulating.  
Love, Susan

## ANN ARBOR CONFERENCE (cont'd from page 7)

Even among women we never really got to talk about our work and the people we are working with. We never discussed how we could combine on-going work with organizing around the Peace Treaty and how to develop creative ways to reach other women. Instead we got involved in talking about mass actions — more specifically a march on the Pentagon.

Categorizations that were prevalent during the conference, caused real basic issues to be blurred. We came to discuss how to implement the PPT in our communities, etc., and found ourselves instead getting involved in name-calling and group paralysis. Sometimes questions even got so confused that it was hard to tell who was at war with whom. So-called political groups yelled each other down while at the meeting to plan May actions, people voted not to expell the known under-cover agent, head of the local Red Squad. (an uncovered pig)

So for three days we trucked around from one building to another, opening and shutting endless doors to the cold. Listening to speakers on podiums launching eloquent rhetoricisms about the situation in Vietnam and all the while Nixon in a supreme fuck-you-gesture was launching his declaration of phallic imperialism on the noon and ordering American troops to move long lines of supplies toward Laos. And we are back home trying to get it together with friends, and co-workers, with women in our consciousness-raising groups, abortion projects, day-care centers. Trying to build the forms to help the people make the peace, and the revolution while we're at it. When the ice melts in Ann Arbor, we should be on the streets in every city, in every town, in Amerika to keep it flowing.



Dear RAT,

You reprinted my article from theital, Lavendar Vision in your last issue of the RAT and some of us are pretty upset about the way in which it was done. The title of my article was Smash Phallic Imperialism. You entitled it Sensuous Woman. It was not about sensuous women. It was about smashing phallic imperialism. The article has been reprinted all over the place, but somehow the women who use it have not been able to bring themselves to use the real title. This pisses me off, because the title reflects the kind of politics I'm trying to develop in the article, and avoiding the title just may be an attempt to weaken those politics.

What I was trying to talk about was how sex is a phallic imperialist institution in this society and it is that fact which causes us lesbians to have such a hard time. Calling the article Sensuous Woman takes us out of the context we really have to exist in: pig heterosexual dominance. It becomes this isolated phenomenon instead, and is therefore a lot easier for straights of both sexes to deal with. It is the power of our gay feminism, it is the hardness we have had to develop in the midst of phallic imperialism which is going to contribute to the destruction of sexism.

The graphics you used reflected the way in which you not only wouldn't deal with the politics of my article but with the reality of lesbianism. The drawing and picture of those women didn't have anything to do with what I tried to say. All five of the women were total femmes with their long flowing locks and delicate slender white builds. It's ridiculous. Your graphics reinforce every romanticization of femininity that pigs have described for us. Among my friends some of us are fat, most of us have short hair, some of us are very awkward, and none of us would reach out fetchingly from a little pond to some unspecified delight. Real lesbians, like other real women, have pimples and problems, some of us are black, some old, and none of us have aubrey beardley swiggles down to our asses. Nor can we ever, in this pig anti-gay society, stand serenely necking, naked, in the unspoiled woods. We are not frivolous wood nymphettes gaily skipping around. We are very oppressed people and very angry women. Our sensuality comes out of our karate classes as much as out of our pants. It is hard fucking work to be gay in a good way in this society, but your graphics indicate that it comes from your youthful innocence.

Nor do your graphics have anything to do with our lavender vision. I do not want to spend my whole life in struggle in order to achieve the freedom to be a wispy frond. For me, lesbianism brings me strength to make the war women have to make. The women in your pictures were not too ready for battle.

I hate to even mention that the article as you reprinted it ended right in the middle of a sentence in the middle of the article.

I would like to understand what was behind your change in my title and why the incongruous graphics. Some of us here on the Lavendar Vision feel pretty attacked by all this, because it feels like some feminists are as unwilling to deal with the realities of lesbianism as everyone else in this society. But remember, sisters, this time we're going all the way. No one is going to be free unless we ALL are free.

Sue Katz

it calls.  
i hear..

the lack  
of love  
is love.

nonlove  
purelove

share an apple  
if you will  
share an apple

if you will

apple redness

will not kill

nonlove  
purelove  
pick a peck of pickled peppers  
better pick a bushel

slow smiles are good  
they stand for sisterhood

it will be  
all right.

by lyn

HI ELEN!

RAT 27  
WE MISS YOU! HURRY BACK TO US! LOVE US!!





VIETNAMESE  
CHILDRENS  
SONG

THE ENEMY IS NOT PEOPLE  
KILL PEOPLE, WHO SHALL WE LIVE WITH THEN?

THE ENEMY'S NAME IS CRUELTY  
THE ENEMY'S NAME IS NO CONSCIENCE  
IT'S NAME IS HATRED; IT'S NAME IS BITTERNESS  
IT'S A GROUP OF PHANTOMS

THE ENEMY WEARS A COAT OF DOCTRINE  
THE ENEMY WEARS THE FALSE FRONT OF FREEDOM  
IT WEARS A DECEIVING APPEARANCE  
IT SIFTS OUR WORDS  
IT'S A GERM TO SEPERATE US

PEOPLE, OH PEOPLE HAVE COMPASSION FOR THE WEAK  
PEOPLE, OH PEOPLE HAVE COMPASSION FOR THE INNOCENT  
HAVE COMPASSION FOR THE SELLOUTS  
HAVE COMPASSION FOR THE CHEATS  
HAVE COMPASSION FOR THOSE WHO PITY US

THE ENEMY'S NAME IS UNJUST ACCUSATION  
THE ENEMY'S NAME IS IGNORANCE  
IT'S NAME IS AMBITION  
IT'S NAME IS JEALOUSY  
IT'S NAME IS JEALOUS HATRED

THE ENEMY IS NO STRANGER  
IT LIES HERE, INSIDE EACH ONE

THE ENEMY IS DESIRING EYES  
THE ENEMY IS AN ARROGANT HEAD  
IN A LONELY HEART  
IN A NARROW MIND  
IN THE DREAM OF CONQUERING

PEOPLE OH PEOPLE LOVE PEOPLE MORE AND MORE  
PEOPLE OH PEOPLE LOVE PEOPLE AS PEOPLE  
LOVE PEOPLE FOREVER  
LOVE PEOPLE NIGHT AND DAY  
LOVE PEOPLE AS HAND IN HAND

THE ENEMY IS NOT PEOPLE  
KILL PEOPLE, WHO WILL WE LIVE THEN?  
THE ENEMY IS NO STRANGER  
IT LIES HERE INSIDE EACH ONE OF US

